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THE KING'S BOOK

OR

A NECESSARY DOCTRINE AND ERUDITION FOR ANY CHRISTIAN MAN, 1543

WITH AN INTRODUCTION BY

T. A. LACEY

PUBLISHED FOR THE CHURCH HISTORICAL SOCIETY

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PUBLISHERS' NOTE

This edition is reprinted by photographic process from Bishop Charles Lloyd's edition of *Formularies of Faith put forth by Authority during the Reign of Henry VIII.* (Oxford, 1825), p. 213 to the end. The Bishop writes in the Preface: "As it did not appear that any sufficient advantage would be derived from the retention of the ancient orthography, the modern mode has been adopted. Besides, the original editions are so inconsistent with each other, that it is not easy for an editor of the present day to find any certain rule to guide him in his decisions. I have now before me three copies of the *Necessary Erudition*, all professing to be printed by Berthelet on the 29th of May, 1543; but all differing in their mode of spelling the most ordinary words. No other change has been made, and it is hoped that the reader, with the exception of the orthography, will here have an exact and accurate reprint of the original volumes."

The Committee of the Church Historical Society desire to thank Viscount Halifax for writing the Preface and generously making publication possible. The volume is issued as a modest memorial to the writer of the Introduction, Thomas Alexander Lacey, Canon of Worcester, a great Churchman and scholar.

The English Church Union have also given a substantial grant in aid of the cost of publication, in memory of one to whom the Church of England (and the Union) owed so much.

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PREFACE

By VISCOUNT HALIFAX

I CANNOT think of anyone who is so great a loss to the Church as Canon Lacey. He had such wide and accurate knowledge and knew so much that anyone in difficulty upon any point had only to refer to him, feeling sure of getting a solution. I am very glad that his last writing about what is known as *The King's Book* will be published, for that book is very little known, and it contains statements that are well worth attention. The last letter I had from him, which was the day before he died,* was to express the hope that that book might be published soon, so now that is settled I have done the little in my power to carry out his wishes. I have known him for so long that his death leaves a gap which no one else can fill. The Church of England owes him a great debt, and, as far as I am concerned, the least I can do is to carry out his last wishes.

HALIFAX.

HICKLETON, DONCASTER.
February 15, 1932.

* Canon Lacey died on December 6, 1931.

INTRODUCTION

By T. A. LACEY

An early consequence of the general upheaval of the sixteenth century, which we call the Reformation, was the production of detailed statements of Christian doctrine as understood by various parties at the time.

The first example was the Augsburg Confession, *Confessio Augustana*, prepared by Philip Melancthon for the Protestant Princes and Cities of Germany, and presented to the Emperor, Charles V., at the Diet of Augsburg in the year 1530. It became the standard expression of what is commonly called Lutheranism, and was received as such in the Scandinavian countries.

Six years later the Senate of the City of Basle invited representatives of the Reformed Cantons of the Swiss Confederation and their allies to prepare a doctrinal statement for presentation to the forthcoming Ecumenical Council convoked by Paul III. Heinrich Bullinger of Zurich took the leading part in the preliminary discussions. While these were going on Bucer and Capito arrived from Strassburg, urging the desirability of a statement which should be accepted both by the Reformed of the South and by the Protestants of North Germany. Undeterred by his failure at Marburg in 1529, which was due in part to the personal incompatibility of Zwingli and Luther, Bucer induced Bullinger to attempt this. The result was the first *Confessio Helvetica*, which was adopted by a general Diet of the Reformed Cantons and Cities, and shortly afterwards by the City of Geneva under the guidance of Farel, whom Calvin joined later in the same year. Bucer and Capito then carried it to Wittenburg and secured Luther's approval, but it did not in any way displace the *Augustana*.

After the enactment of the Interim of Augsburg by Charles V., and the suspension of the Council of Trent in 1549, the way seemed to be open for religious pacification. The Lutherans of the North drew up another statement of their principles for presentation to the Council when it should resume in May, 1551. This is known as the *Confessio Saxonica*. Philip Melancthon was again the chief author, and his avowed approval of the Interim determined much of its content. It was accepted even by the doctors of Strassburg, whence Bucer had now been driven by the enforcement of the Interim, but the Reformed of Switzerland and France had no part in it. Designed for a specific purpose, and failing to influence the Council, it had no further importance, and remains a monument of irenic endeavour, as fruitless as many of its kind.

After the conclusion of the Council, the Reformed set their hands to a new *Confessio Helvetica*, much longer and much less compromising than the former, in which the influence of Calvin is clearly perceived. This was published in 1566, and became the accepted standard of almost all the Reformed ; but already in 1561 the *Confessio Belgica*, more rigidly Calvinistic, had been adopted by those of Northern France and Flanders.

All these had the character of an *apologia*, and the definitions of the Council, as distinct from the brief canons with anathema attached, took an argumentative form in reply to the earlier of them. Something of another kind was required for popular instruction, which was demanded by the general unsettlement of traditional beliefs. Calvin wrote in French and Latin his elaborate Catechism in conformity with the *Confessio Helvetica*. The *Belgica* was in the same way the parent of the Heidelberg Catechism which the Elector Palatine Frederick arbitrarily imposed on all teachers and preachers in his dominions. A hundred years later similar circumstances produced the Westminster Confession with Longer and Shorter Catechisms.

The turmoil of the earlier stages of the Reformation had

little effect on England, which was then passing through the most insular period of our history. This country contributed nothing to the movement, was slow to receive anything, and in the long run rejected more than it received. Students of the Reformation who think in terms of Europe are often at a loss to account for this, and sometimes go very far astray. The Reformed Theology effected a lodgment, but not until the impulse of the movement was slackening; the order and discipline of the Reformed Churches attracted a militant party, which ultimately won a resounding triumph, followed immediately by a still more surprising collapse. During the creative period of the Reformation there was certainly some infiltration of novel opinions into England, but nothing comparable with what took place on the Continent except for three hectic years in the reign of Edward VI., and what was done then was at once reversed.

What happened was that at the very height of the Continental movement England was in the grasp of a stubbornly Catholic king, who had a personal quarrel with the Pope. Such quarrels are a commonplace of European history down to the end of the eighteenth century. They were usually made up after some years of wrangling, and Henry's quarrel was made up within thirty years by his daughter Mary. But in the interval something had happened which was of lasting importance. The Church of England had experienced a period, we cannot say of independence, but of activity independent of the Papacy, which was not forgotten and might easily be renewed. Reflection on things that did not happen is unprofitable; what did happen is that Mary in her turn during the last year of her life was in strained relations with the Pope, resenting his treatment of Pole, while her husband was openly at war with him, and the threatening sound of Spanish guns was heard in Rome. Another breach was no impossibility, and Elizabeth hastened to effect it.

During the former breach there were things that had to be done. Little as England was affected by the Refor-

mation, and firmly as Henry was resolved to allow it no foothold in his dominions, the general unrest called for safeguards of traditional doctrine, and for a temperate reform of their presentment. There is no doubt that his chief advisers, Cranmer and Cromwell, were secretly inclined to Lutheranism, even while they were actually persecuting those who openly showed the same inclination. Henry was probably aware of it, but with good reason confident of his power to restrain them. With characteristic vanity he thought himself competent to do for England what Charles V. afterwards essayed to do for Germany by the Interim; he would effect an accommodation between the traditions of the Church and the movement of Reform.

The first step was taken in the year 1536 by the issue of certain "Articles devised by the Kinges Highnes Majestie to stablyshe Christen quietnes and unitie amonge us, and to avoyde contentious opinions, which Articles be also approved by the consent and determination of the hole Clergie of this Realme." They were put out with a preface in the King's own name, reciting his new title, "In earth supreme head of the Church of England," to which the Convocations had recently given reluctant assent. The Articles were signed by Thomas Cromwell as Vicar-General of the King, by the Archbishops and Bishops of the two Provinces, by forty Abbots and Priors sitting in the Upper House of Convocation, and by fifty-two members of the Lower House of Canterbury, among them Peter Vannes and the Italian historian, Polydore Virgil, who had been for several years Collectors of Peter's Pence in England.

The Articles were thought in some quarters to indicate, by omission if not otherwise, a leaning towards Lutheranism. Only three Sacraments, for example, were treated—Baptism, Penance, and the Eucharist; the rest were not excluded, but the restriction was characteristic of Lutheran teaching. Early in the following year a company of bishops and other divines was summoned to Westminster

for consideration of this difficulty. They met at intervals for several months, and finally agreed on a long exposition of the Creed, the Seven Sacraments, the Decalogue, the Paternoster and Ave Maria, to which were added brief articles on Justification and Purgatory. Of the Sacraments, Matrimony was curiously put in the first place, and treated at great length, not without some veiled reference to the difficulties in which the King had been recently involved. The Article on the Sacrament of the Altar, on the other hand, was extremely brief. The disputed words "conversion" and "transubstantiation" were avoided, but it was plainly said that "under the form and figure of bread and wine, which we there presently do see and perceive by outward senses, is verily, substantially, and really contained and comprehended the very selfsame body and blood of our Saviour Jesus Christ, which was born of the Virgin Mary, and suffered upon the cross for our redemption." There is obviously here nothing which Lutherans would not accept, and nothing to which Catholics could object. Whether it would satisfy either is another question. The Article on Purgatory upheld with equal brevity existing customs, with the exception of those abuses which "make men believe that through the Bishop of Rome's pardon souls might clearly be delivered out of purgatory and all the pains of it; or the masses said at Scala Cœli or otherwhere, in any place or before any image, might likewise deliver them from all their pain and send them straight to heaven."

The completed work was presented to the King with an introductory epistle, signed by the two Archbishops, nineteen Bishops, and twenty five others, in their individual quality as "Sacræ theologiæ, iuris ecclesiastici et civilis professores." After defining their method and the contents of the book, they say: "We do offer the same herewith unto your most excellent majesty, most humbly beseeching the same to permit and suffer it, in case it shall be so thought meet to your most excellent wisdom, to be printed, and so with your supreme power set forth, and

commanded to be by us and all other your subjects of the clergy of this your most noble realm, as well religious as other, taught to your highness' people; without which power and licence of your majesty, we acknowledge and confess that we have none authority, either to assemble ourselves together for any pretence or purpose, or to publish anything that might be by us agreed on and compiled. And albeit, most dread and benign sovereign lord, we do affirm by our learnings with one assent, that the said treatise is in all points so concordant and agreeable to holy scripture, as we trust your majesty shall receive the same as a thing most sincerely and purely handled, to the glory of God, your grace's honour, the unity of your people, the which things your highness, we may well see and perceive, doth chiefly in the same desire: yet we do most humbly submit it to the most excellent wisdom and exact judgment of your majesty, to be recognized, overseen, and corrected, if your grace shall find any word or sentence in it meet to be changed, qualified, or further expounded, for the plain setting forth of your highness' most virtuous desire and purpose in that behalf."

The address is a curious mixture of dignified firmness and of the servility which Henry expected in all who approached him. His reception of it I prefer to describe in words which are not my own. "The King had no desire," says Gairdner,* "to take the responsibility for doctrine out of the hands of his divines, and informed the bishops that he had no time fully to examine it, but, trusting to their wisdom, was willing that it should be published and read to the people on Sundays and holy days during the next three years." It was accordingly issued by Thomas Bertelet, the King's Printer, in September, 1537, under the title *The Institution of a Christian Man.* It was popularly known, however, as *The Bishops' Book.*

During the three years allotted for the experimental use of the new book, and for some time longer, Henry had

* *The English Church in the Sixteenth Century, from the Accession of Henry VIII. to the Death of Mary.* By James Gairdner. 1902.

his hands full of pressing matters. At the time when it was presented to him the tragedy of Anne Boleyn was being completed; she perished unwept by anyone, and the King hastily married Jane Seymour, who, in October, 1537, relieved his anxiety about the succession to the Crown by bearing him a son, and died twelve days later. But a new danger was threatening him. Paul III. had taken the preliminary steps for the convocation of a General Council. To stand out against this would be a much more serious matter than his quarrel with the Pope. Moreover, his implacable enemy, Charles V., was hoping by means of the Council to establish religious peace in Germany and his own effective control of the Empire. Henry proceeded to put the country in a state of defence, and the dissolution of the monasteries, now accelerated on pretext after pretext, was at least in part a fiscal measure looking to the provision of munitions and fortifications. How little it had to do with any movement towards the Reformation is shown by the fact that even as it was being completed the reactionary Statute of the Six Articles was enacted in Parliament. Henry was, however, once more negotiating with the Lutheran States of Germany an alliance against the Emperor, in close connection with which was his marriage to Anne of Cleves, not herself a Protestant, but closely akin to the Elector of Saxony. Then, with one of his incalculable changes of policy, in 1543 he sought an alliance with Charles, and involved himself for the rest of his reign in a fruitless war with France. These complicated manœuvres had brought about the ruin of Cromwell. He fell as suddenly as his old master Wolsey had fallen; after using him to the uttermost, Henry sent him to the scaffold even more lightly than he had sent Sir Thomas More, the one man whom he perhaps loved as well as he was capable of loving anyone but himself.

While thus engaged, he at last found time for a study of the doctrinal book which he had provisionally approved. In April, 1540, Cromwell, now near his fall,

announced in Parliament the appointment of eight bishops and twelve theologians to deliberate things "quæ ad institutionem viri Christiani attinent."

Some records of their procedure have been accidentally preserved in certain papers now to be seen at Lambeth, and in the Cotton collection at the British Museum.* Nothing else has survived.

From these papers it appears that seventeen questions concerning the Sacraments were submitted to the Commissioners. The document at Lambeth sets out their replies, in some cases reasoned at length. Surprising opinions were emitted. There was a general consent that *sacramentum* was originally identical in meaning with *mysterium*, and that no definite classification of "seven sacraments" was to be found in "old authors"; but Edward Lee, the Archbishop of York, a sturdy champion of the Old Learning, held that "a doctrine may be had of seven sacraments precisely used in Christ's Church, and grounded in scripture." Bonner offered the conjecture that the chrism was added to the imposition of hands in Confirmation when miraculous attestation of the gift of the Holy Ghost had ceased.

Two of the propounded questions were concerned with the hypothetic difficulty which More refused to discuss when he described his Utopians as converted and baptized by their Christian visitors, but afterwards left without any ministration of priest or bishop. Would they be competent to provide themselves with a valid ministry? The questions put two cases, both as remote from probability as Utopia. They assumed the existence of a Christian prince, in the one case conquering some infidel dominion, and "having none but temporal learned men with him," in the other case ruling a region left destitute of bishops and priests. The learned commissioners answered by the book, without demurring to the improbability propounded.

* These were printed by Burnet in his *History of the Reformation*, and with necessary corrections in Pocock's new and revised edition of 1865, vol. iv., pp. 443-496, and vol. vi., pp. 241-248.

Bonner thought that in extreme case of need ordination by a bishop might be dispensed with, "considering that tempore necessitatis mulier baptizat, et laicus idem facit, et audit confessionem," but he referred this to "the better judgment of other." The Archbishop of York was piously clear that competent laymen in such a case must preach the Gospel, but must not assume the priesthood. Nicholas Heath of Rochester was content to reply, "Necessitas non habet legem"; but others, among whom it is strange to find Cuthbert Tunstall, agreed that "laymen in such case have authority to minister the sacraments and to make priests."

Questions about the existing hierarchy produced similar varieties of judgment. The Archbishop of York, adhering to the later scholasticism, held that "the name of a bishop is not properly a name of order, but a name of office." Cranmer went a little further, saying that bishop and priest were "both one office in the beginning of Christ's religion." Dr. Robertson, in close agreement with this, opined: "non absurdum esse ut sacerdos episcopum consecret, si episcopus haberi non potest." Dr. Edgeworth also thought this "no inconvenience, as Jerome saith in an Epistle ad Evagrium." Jerome was much in evidence. Bonner quoted him in giving his opinion: "I think the bishops were first, and yet I think it is not of importance, whether the priest then made the bishop, or the bishop the priest." Barlow, who had made experience of Lutheranism in Germany, had then won the King's favour by renouncing and denouncing his associates, and was now safely anchored at St. David's, cut through many knots in answer to another question, professing to know that "laymen have other-while made priests."

The briefer papers in the Cotton collection have an additional interest, since in them the royal theologian, oppressed as he was with cares of State, is himself seen at work. Two summaries of the answers were prepared on sheets of paper with ample margins, on which the King made comments with his own hand. Some of them are

shrewd. The divines say that the sacraments, and at least seven, are mentioned in Scripture, but without definition. "Why then should we call them so?" he asks; and again, "Why these seven to have the name, more than all the rest?" Whether the word ought to be applied to the seven only, they say, "God knoweth, and hath not fully revealed it so as it hath been received." The censor asks, "Then why hath the Church so long erred, to take upon them so to name them?" They had shown that imposition of the bishop's hands after baptism is grounded in scripture: "This," he complains, "is but a small proof of confirmation." On their floundering attempts to solve the insoluble problem of a total disappearance of the sacred ministry, he cryptically remarks: "Necessity in things absolutely necessary containeth in it order, law, and authority." They say that "making of bishops hath two parts: appointment and ordering." Appointment, formerly made by the Apostles, "now, at these days appertaineth to Christian princes and rulers." Ordering is, as always, "per manuum impositionem cum oratione et ieiunio." He pounces: "Where is this distinction? Now, since you confess that the Apostles did occupate the one part, which now you confess belongeth to princes, how can you prove that ordering is only committed to you bishops?" The challenge is evidently two-edged.

These hesitations and contrarieties have been alleged as proof that drastic innovations were contemplated. The King's marginal notes in particular have been taken to indicate an intention to create bishops by his mere appointment, without any element of consecration, as Christian III. was then doing in Denmark. Such impressions are probably due to unfamiliarity with the method of disputation in common use at the time. In disputation it was permissible to defend any proposition, even the most extravagant, and it was confidently expected that in the clash of argument the truth would be served. What lay behind those hastily scribbled notes of the King was probably an impatience of loose thinking or evasion, proper to his

strong, positive, and self-willed temper. His unscrupulousness in action had no likeness to that of the weak and shifty man who does not know his own mind. If his constant protection of Cranmer seems inconsistent with this, let it be remembered that the Archbishop, so far as we know, was one of the few men placed within his power who ever ventured to expostulate with him ; and if we have evidence of only one such incident, there were likely to have been others of which the secret was preserved. He probably had grounds for thinking that Cranmer was something better than a pliant tool. On the occasion with which we are concerned, the slender evidence shows him bent on driving his hesitant divines to intellectual honesty. It was not his fault if, with his training, he sometimes thought definition more feasible than we know it to be.

We may presume that a similar procedure, of which no vestiges remain, was applied to other points of doctrine. The work was not unduly hurried, occupying almost three full years, and the resultant book was presented to Convocation in the spring of 1543. It was much more than a revision* of *The Bishops' Book*, current for the past six years ; for though the wording of that book was in great measure reproduced with trifling alterations, whole sections were omitted and much new work was brought in. An entirely new Declaration of the meaning of Faith was prefixed ; the Sacraments were treated in a more reasonable order, and the Articles on Baptism, on the Sacrament of the Altar, and on Ordination were written afresh at greater length ; in place of the brief note on Justification there were three Articles dealing with Freewill, Justification, and Good Works. The Convocation gave it serious attention. Four bishops—Cranmer, Gardiner, Heath, and Thirlby—jointly submitted sections to the Upper House at six sessions ; each section, as approved, was handed down for consideration by the clergy in the Lower House,

* "Essentially a revision," says Gairdner, *ut supr.*, p. 226. But this was too hasty a judgment

and on April 30 they were returned to the Upper House as accepted "pro Catholicis et religiosis."*

It is not without interest to find Cranmer and Gardiner working together on this occasion. The book thus approved was published by the King's Printer on May 29, 1543, with a Preface written in the King's name, and to all appearance by his own hand, in which he deplores the disorderly use of the Scriptures recently put into general circulation, and exhorts his people to accept the doctrine set forth "with the advice of our clergy" in the accompanying Book, "which doctrine," he adds, "also the lords both spiritual and temporal, with the nether house of our parliament, have both seen and like very well." The book was issued under the cumbrous title, *A Necessary Doctrine and Erudition for any Christian Man.* As its predecessor, with its episcopal preface, was commonly called *The Bishops' Book*, its own royal preface naturally won for it in the popular style the name of *The King's Book.*

At the present day it is of historical interest, and that interest is not small. It contains the deliberate judgment passed by the Church of England on the topics treated at a time when that Church was perhaps too intensively national, but was happily released from undue subservience to one foreign influence, and not yet seriously affected by other foreign influences which were destined in the near future to acquire a mischievous domination. It is conspicuously of its own time, and certainly not, in all its parts, for all time. But if it had been allowed a fair field, continuing and changing only as change was needed, there might have been a happier Church of England, and one not a whit more insular, than the last four centuries have known.

* The particulars may be read in Wilkins, *Concilia,* iii., p. 868.

A

NECESSARY DOCTRINE AND ERUDITION

FOR ANY

CHRISTIAN MAN;

SET FORTH BY THE KING'S MAJESTY OF ENGLAND, &c.

Lord preserve the king; and hear us when we call upon thee.
PSALM xix.

Lord, in thy strength the king shall rejoice, and be marvellous glad through thy salvation. PSALM xx.

Henry the VIII. by the grace of God king of England, France, and Ireland, defender of the faith, and in earth of the church of England and also of Ireland supreme head, unto all his faithful and loving subjects, sendeth greeting.

LIKE as in the time of darkness and ignorance, finding our people seduced and drawn from the truth by hypocrisy and superstition, we by the help of God and his word have travailed to purge and cleanse our realm from the apparent enormities of the same; wherein, by opening of God's truth, with setting forth and publishing of the scriptures, our labours (thanks be to God) have not been void and frustrate: so now, perceiving that in the time of knowledge the Devil (who ceaseth not in all times to vex the world) hath attempted to return again (as the parable in the gospel sheweth) into the house purged and cleansed, accompanied with seven worse spirits, and hypocrisy and superstition being excluded and put away, we find entered into some of our people's hearts an inclination to sinister understanding of scripture, presumption, arrogancy, carnal liberty, and contention; we be therefore constrained, for the reformation of them in time, and for avoiding of such diversity in opinions as by the said evil spirits might be engendered, to set forth, with the advice of our clergy, such a doctrine and

declaration of the true knowledge of God and his word, with the principal articles of our religion, as whereby all men may uniformly be led and taught the true understanding of that which is necessary for every Christian man to know, for the ordering of himself in this life, agreeably to the will and pleasure of Almighty God. Which doctrine also the lords both spiritual and temporal, with the nether house of our parliament, have both seen and like very well. And for knowledge of the order of the matter in this book contained, forasmuch as we know not perfectly God but by faith, the declaration of Faith occupieth in this treatise the first place; whereunto is next adjoined the declaration of the Articles of our Creed, containing what we should believe. And incontinently after them followeth the explication of the Seven Sacraments, wherein God ordinarily worketh, and whereby he participateth unto us his special gifts and graces in this life: which matters so digested and set forth with simplicity and plainness, as the capacities and understandings of the multitude of our people may easily receive and comprehend the same, there followeth conveniently the declaration of the Ten Commandments, being by God ordained the high way, wherein each man should walk in this life to finish fruitfully his journey here, and after to rest eternally in joy with him: which because we cannot do of ourselves, but have need always of the grace of God, as without whom we can neither continue in this life, ne without his special grace do any thing to his pleasure, whereby to attain the life to come; we have, after declaration of the Commandments,

Faith.

The Creed.

The Sacraments.

The Commandments.

expounded the seven petitions of our Paternoster, wherein be contained requests and suits for all things necessary to a Christian man in this present life; with declaration of the Ave Maria, as a prayer containing a joyful rehearsal, and magnifying of God in the work of the incarnation of Christ, which is the ground of our salvation, wherein the blessed virgin our lady, for the abundance of grace wherewith God endued her, is also with this remembrance honoured and worshipped. And forasmuch as the heads and senses of our people have been embusied, and in these days travailed with the understanding of freewill, justification, good works, and praying for the souls departed; we have, by the advice of our clergy, for the purgation of erroneous doctrine, declared and set forth openly, plainly, and without ambiguity of speech, the mere and certain truth in them. So as we verily trust, that to know God, and how to live after his pleasure, to the attaining of everlasting life in the end, this book containeth a perfect and sufficient doctrine, grounded and established in holy scriptures: wherefore we heartily exhort our people of all degrees willingly and earnestly both to read and print in their hearts the doctrine of this book, considering that God (who, as St. Paul saith, distributeth and divideth to his church his graces distinctly) hath ordered some sort of men to teach other, and some to be taught, that all things should be done seemly and in order, and hath beautified and set forth by distinction of ministers and offices the same church. And considering also, that for the one part, which should teach other, is necessary, not only knowledge, but

The Paternoster.

The Ave.

Freewill.

Justification.

Good works.

Prayer for souls.

also learning and cunning in the same knowledge, whereby they may be able conveniently to dispense and distribute to their audience the truth of God, according to their cunning, for the edification of other, and by true exposition of the scriptures, according to the apostolical doctrine received and maintained from the beginning, and by conferring and declaration of them, to convince, refel, and reprove all errors and untruths set forth to the contrary; and finally be also able to give an account, as St. Peter saith, of that they profess: it must be agreed then, that for the instruction of this part of the church, whose office is to teach other, the having, reading, and studying of holy scripture, both of the Old and New Testament, is not only convenient, but also necessary: but for the other part of the church, ordained to be taught, it ought to be deemed certainly, that the reading of the Old and New Testament is not so necessary for all those folks, that of duty they ought and be bound to read it, but as the prince and the policy of the realm shall think convenient, so to be tolerated or taken from it. Consonant whereunto the politic law of our realm hath now restrained it from a great many, esteeming it sufficient for those so restrained to hear and truly bear away the doctrine of scripture taught by the preachers, and so imprint the lessons of the same, that they may observe and keep them inwardly in their heart, and as occasion serveth express them in their deeds outwardly, whereby they may be partakers of that bliss which the giver of blessedness, our Saviour Christ, spake of and promised to such, saying, *Beati qui audiunt verbum*

Luke xi.

Dei, et custodiunt illud: Blessed be they that hear the true doctrine of God, and keep it; which is the true sense of that text. Wherefore we exhort and desire all our loving subjects, that they, praying to God for the spirit of humility, do conform themselves, as good scholars and learners ought, to hear and bear away as afore, and willingly to observe such order as is by us and our laws prescribed, and to read and bear well away the true doctrine lately by us and our clergy set forth for their erudition; whereby presumption and arrogancy shall be withstanded, malice and contention expelled, and carnal liberty refrained and tempered, and disdain clearly removed and taken away. So as endeavouring ourselves to live quietly and charitably together, each one in his vocation, we shall be so replenished with manifold graces and gifts of God, that after this life we shall reign in joy everlasting, with the only Head of the universal catholic church, our Saviour and Redeemer Jesus Christ. Amen.

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FAITH.

FORASMUCH as in this book, which is set forth for the institution and erudition of the common people, the articles of our faith have the first place, it is very necessary, before we enter into the declaration of the said articles, something to entreat of faith, to the intent that it may be known what is meant properly by the word *faith*, as it is appertaining to a Christian man, who by faith is partaker of God's benefits by Christ. And although faith be diversely taken in scripture, it shall be sufficient to entreat here of two kinds or acceptions of the same.

Faith, in the first acception, is considered as it is a several gift of God by itself, distinct from hope and charity; and so taken, it signifieth a persuasion and belief wrought by God in man's heart, whereby he assenteth, granteth, and taketh for true, not only that God is, which knowledge is taught and declared by the marvellous works of the creation of the world, (as saith St. Paul, in the Epistle to the Romans,) but also that all the words and sayings of God which be revealed and opened in the scripture, be of most certain truth and infallible verity. And further also, that all those things which were taught by the apostles, and have been by an whole universal consent of the church of Christ ever sith that time taught continually, and taken always for true, ought to be received, accepted, and kept, as a perfect doctrine apostolic. And this is the first acception of faith which man hath of God, wherein man leaneth not to his own natural knowledge. which is by reason, but leaneth to the knowledge attained by faith; without the which faith we be ignorant and blind, and cannot understand, according as the prophet Esay saith, *Nisi credide-*

Rom. i.

vii. juxta Sept.

ritis, non intelligetis: Unless ye believe, ye shall not understand. And this faith is the beginning, entry, and introduction unto all Christian religion and godliness. For,
Heb. xi. as St. Paul saith, He that cometh to God must believe that he is, and that he is a rewarder unto them which seek to please him. And this faith, although it be the necessary beginning of all righteousness, yet if it proceed not further to hope and charity, it is called in scripture a dead faith, because it is void and destitute of the life and efficacy of charity.

Faith, in the second acception, is considered as it hath hope and charity annexed and joined unto it: and faith so taken, signifieth not only the belief and persuasion before mentioned in the first acception, but also a sure confidence and hope to attain whatsoever God hath promised for Christ's sake, and an hearty love to God, and obedience to his commandments. And this faith is a lively faith, and worketh in man a ready submission of his will to God's will. And this is the effectual faith that worketh by charity, which St. Paul unto the Galatians affirmeth to be
Galat. v. of value and strength in Christ Jesu. By this faith, Abra-
Heb. xi. ham, not knowing whither he should go, went out of his country, and dwelt in the land of behest, as in a strange land, looking and trusting for a city founded and builded by Almighty God. By this faith also he was ready to offer up his only begotten son Isaac, when he was tempted, in whom he looked for the promise, nothing doubting but that God was able to raise him up again from death. And this wise is faith taken in the most part of the examples which be recited of St. Paul, in the eleventh chapter of his Epistle to the Hebrews. And this faith every Christian man professeth and covenanteth to keep, when he receiveth the sacrament of baptism.

For declaration whereof it is to be noted, that all promises of God made to man after the fall of Adam, for Christ's sake, be made under this condition, that man should believe in God, and with the grace of God, given for Christ, endeavour himself to accomplish God's com-

mandments. The church therefore (intending that man should always have in mind how the promises of God be made upon condition, and without keeping of the condition no man is partaker of God's promises) hath taught and ordained, that men before they receive baptism shall promise and covenant to fulfil the said condition, and to forsake the Devil and the world, and to serve only God. And of this especial covenant, whereby man bindeth himself to God, he is called in Latin, *fidelis*, *faithful;* and he that never made the same covenant, or after he hath made it, renounceth and refuseth the same, is called amongst Christian men, *infidelis*, *unfaithful* or *heathen*. And because God hath made promise and covenant with man, (as is before declared,) which we must most assuredly believe that God will observe and keep, and is ever in his words and promises most true, most just, most constant; therefore God is called (as he is indeed) faithful to man, and keepeth and observeth his faith, that is to say, his promise to man, requiring that man should likewise keep his faith and promise towards him.

Now of that which is before said, it is manifest, that faith (as it is taken in the second acception) is the perfect faith of a true Christian man, and containeth the obedience to the whole doctrine and religion of Christ. And thus is faith taken of St. Paul, and in other places of scripture, where it is said, that we be justified by faith. In which places men may not think that we be justified by faith, as it is a several virtue separated from hope and charity, fear of God and repentance; but by it is meant faith neither only ne alone, but with the foresaid virtues coupled together, containing, as it is aforesaid, the obedience to the whole doctrine and religion of Christ.

And here is to be noted, that every man that doth offend God doth not lose his faith thereby. For they that sin by frailty and sudden motions, (which just men do not avoid,) and be taught therefore of Christ to say in their Paternoster, Forgive us our trespasses as we forgive them that trespass against us; yet those men so breaking their

promise with God, and slacking in such care and desire as they should have to please God, nevertheless be not accounted to have lost their faith thereby; yea they also, who, after the knowledge of God, fall into deadly sin advisedly, as they that commit murder, adultery, and other abominations, and so fall from faith, as it is taken in the second acception, and be therefore out of the state of grace and favour of God for the time, yet do not those men fall from faith, as it is taken in the first acception, that is to say, from certain and assured knowledge of God and his doctrine. And therefore the gospel speaketh of a servant that knoweth the will of his lord, and doeth it not. And St. James, in his Epistle, saith, that faith may remain without charity: wherefore a transgressor of the law of Almighty God, after baptism, keepeth still a remorse of conscience, and the light of knowledge by faith, whereby he seeth the remedies how to attain remission of sin, and by a special gift of further grace is moved to use the same remedies, and so by faith walketh the ways ordained to attain remission of sins, as in the sacrament of penance shall be declared.

Luke xii.

James ii.

Thus we have shewed two acceptions of faith, and declared that the faith of knowledge may remain in him that hath fallen from faith after the second acception. But whether there be any special particular knowledge which man by faith hath certainly of himself, whereby he may testify to himself that he is of the predestinates, which shall to the end persevere in their calling, we have not spoken, ne cannot in scripture ne doctors find that any such faith can be taught or preached. Truth it is, that in the sacraments instituted by Christ we may constantly believe the works of God in them, to our present comfort, and application of his grace and favour, with assurance also that he will not fail us, if we fall not from him; wherefore so continuing in the state of grace with him, we may believe undoubtedly to be saved. But forasmuch as our own frailty and naughtiness ought ever to be feared in us, it is therefore expedient for us to live in continual watch

James ii.

and continual fight with our enemies the Devil, the flesh, and the world, and not to presume too much of our perseverance and continuance in the state of grace, which on our behalf is uncertain and unstable. For although God's promises made in Christ be immutable, yet he maketh them not to us but with condition; so that his promise standing, we may yet fail of the promise, because we keep not our promise. And therefore if we assuredly reckon upon the state of our felicity, as grounded upon God's promise, and do not therewith remember that no man shall be crowned unless he lawfully fight, we shall triumph before the victory, and so look in vain for that which is not otherwise promised but under a condition. And this every Christian man must assuredly believe.

THE CREED,

OR THE

TWELVE ARTICLES OF THE CHRISTIAN FAITH.

1. *I BELIEVE in God the Father Almighty, Maker of heaven and earth.*
2. *And in Jesu Christ, his only Son, our Lord.*
3. *Which was conceived by the Holy Ghost, born of the Virgin Mary.*
4. *Suffered under Ponce Pilate, was crucified, dead, buried, and descended into hell.*
5. *And the third day he rose again from death.*
6. *He ascended into heaven, and sitteth on the right hand of God the Father Almighty.*
7. *From thence he shall come to judge the quick and the dead.*
8. *I believe in the Holy Ghost.*
9. *The holy catholic church.*
10. *The communion of saints: The forgiveness of sins.*
11. *The resurrection of the body.*
12. *And the life everlasting. Amen.*

Here follow certain Notes for the better understanding of this Creed.

FIRST, it is to be noted, that all and singular the twelve articles contained in this Creed be so necessary to be believed for man's salvation, that whosoever will not constantly believe them, or will obstinately affirm the contrary of them, cannot be the very members of Christ and

his espouse the church, but are very infidels or heretics, and members of the Devil, with whom they shall be perpetually damned.

Secondly, it is to be noted, that all true Christian men ought and must most constantly believe, maintain, and defend all those things to be true which be comprehended in this Creed, and in the other two Creeds, whereof the one is used to be said at mass, and is approved by the ancient general councils; and the other was made by the holy man Athanasius: and also all other things which be comprehended in the whole body and canon of the Bible.

Thirdly, that all true Christian men ought and must not only repute, take, and hold all the said things for the most holy, most sure, and most certain and infallible truths of God's word, and such as neither ought ne can be altered or convelled by any contrary opinion or authority; but also must take and interpretate all the same things according to the selfsame sentence and interpretation which the words of scripture do signify, and the holy approved doctors of the church do agreeably entreat and defend.

Fourthly, that all true Christian men ought and must utterly refuse and condemn all those opinions contrary to the said twelve articles of our Creed, which were of long time past condemned in the four holy councils, that is to say, in the council of Nice, Constantinople, Ephese, and Calcidonense.

THE FIRST ARTICLE.

I believe in God the Father Almighty, Maker of heaven and earth.

FOR the plain understanding hereof, every material word of this article shall be declared hereafter. And first we must know, that God is a spiritual and an invisible substance or nature, of infinite power, and eternal, without beginning or ending, and of incomprehensible knowledge, wisdom, goodness, justice, and mercy; and that there is but one very God, three Persons, the Father, the Son, and the Holy Ghost, and that these three Persons be not three

God.

Gods, but all one God, one nature, one substance, all one everlasting essence or being, and all like and equal in might, power, wisdom, knowledge, righteousness, and all other things belonging unto the Deity. And that beside or without this God there is none other God.

Father. Moreover we must know that God the Father is the first Person in Trinity, and Father of his only begotten Son, the second Person in Trinity; and that he did beget him of his own substance by eternal generation, that is to say, by generation that never had beginning.

And where this article containeth that God the Father is Almighty, it is as much to say as that he may do all things that he will in heaven and in earth, and nothing is to him impossible; and that his godly power and might excelleth infinitely and incomparably all other powers in heaven, earth, and hell: so that all other powers which be in heaven, earth, or hell, be nothing as of themselves, but have all their might, force, and strength of him, and be all subject unto his power, and cannot resist or let the same. And although God be omnipotent, and of infinite power, yet he is not author or worker of any sin; for whensoever any sin is done by any creature, the same is wrought by the malice of the Devil, or free will of man, only by the sufferance and permission of God, and not by the working and power of God, in stirring up, furthering, or assisting the malice of the evil thought or deed.

This article containeth further, that God the Father Almighty did at the beginning create, form, and make of nought heaven and earth, and all things visible and invisible; and that he did give unto them all their power and might, and so he doth from time to time continually preserve, govern, sustain, and maintain the whole world and all creatures therein by his only goodness and high providence, insomuch that without his continual working nothing should be able any while to continue.

And for the more evident and plain understanding of the first part of this article, which is, *I believe in God*, it is to be noted, that we must not only believe steadfastly that

God is, and that he is true in all his words and promises, and that he is omnipotent, and Creator of heaven and earth, and so forth; but we must also with this our belief love God, and cleave only unto him, and that with all our heart and power, and so continue and dwell still in him by love. It signifieth also, that we must obey unto his will, as well in all our inward thoughts and affections as also in all our outward acts and deeds; and that we must abhor all vice, and not wish or desire of God any evil or ungodly thing. It signifieth also, that we must constantly betake and commit ourselves and all ours wholly unto God, and fix all our whole hope, trust, and confidence in him, and quiet ourselves in him, believing perfectly and assuredly that he will indeed shew no less goodness, love, mercy, grace, and favour unto us, than he promiseth by his word to do with us, using ourselves as afore is said.

This manner of belief we ought to have in no creature of God, be it never so excellent, but in God only; and therefore in this Creed the said manner of speaking, *I believe in*, is used only in the three articles which concern the three Persons in Trinity, that is, the Father, the Son, and the Holy Ghost.

THE SECOND ARTICLE.

And in Jesu Christ, his only Son, our Lord.

FOR the understanding of this second article, it is to be known, that Jesus Christ is the only begotten Son of Almighty God the Father, and that he was begotten of his godly nature and substance eternally, and that he is very God, the same substance with God the Father and the Holy Ghost, unto whom he is equal in all things of the godhead. And although we Christian men may be called the children of God by adoption and grace, yet only our Saviour Jesus Christ is God the Father's Son by nature.

We must know also and believe, that Jesus Christ was eternally preordained and appointed by the decree of the whole Trinity to be our Lord, and to redeem and bring us from under the dominion of the Devil and sin unto his

kingdom, lordship, and governance; and therefore is worthily called *Jesus*, that is to say, Saviour; and *Christ*, that is to say, anointed King and Priest; and *Lord*, that is to say, Redeemer and Governor; for he hath done and fulfilled for all mankind the very office both of a Priest, and of a King and Lord. Of a Priest, forasmuch as he hath made sacrifice and oblation on the cross, in that he there willingly suffered his natural body to be slain and his blood to be shed for remission of sin, and so was both the priest and the sacrifice itself: and of a King and Lord, in that he hath, like a most mighty conqueror, overcome and utterly oppressed his enemies, and hath spoiled them of the possession of mankind, which they won before by fraud and deceit, by lying and blaspheming, and hath brought us now into his possession and dominion, to reign over us in mercy, like a most loving Lord and Governor. And therefore in this article we call him *our Lord*.

And although this word *Dominus* divers times is translated into our English tongue *the Lord*, and the place and circumstance of scripture oftentimes requireth the same, yet among us Christian men, in our common speech, when we speak of Christ, and call him *Lord*, it is most meet and convenient that we call him *our Lord*, to signify and admonish us that we be his peculiar people, redeemed by him, and delivered from the dominion and the captivity of the Devil, and be made his own proper and obedient servants; after which sort the heathen people (because of their infidelity) be neither his servants ne partakers of his benefits, and therefore cannot say and call him (as Christian men do) *our Lord*.

THE THIRD ARTICLE.

Which was conceived by the Holy Ghost, born of the virgin Mary.

FOR declaration of this article, ye shall understand, that when the time was come, in the which it was before ordained and appointed by the decree of the whole Trinity that mankind should be saved and redeemed, then the Son

of God, the second Person in Trinity, and very God, descended from heaven into the world, to take upon him the very habit, form, and nature of man, and in the same nature to suffer his glorious passion for the redemption and salvation of all mankind.

And for further declaration hereof, it is to be considered, that before the coming of Christ mankind was so blinded and drowned in sin, that the true knowledge of God was every where in the world forgotten, and his laws broken, not only by the Gentiles in all other nations, but also by the Jews, the chosen people of God, to whom God had by his servant Moses given his laws, whereby they might know how to avoid sin, and please him; and where those laws given by God were often by them transgressed; yet Almighty God did from time to time send to them his prophets, inspired with his holy Spirit, both to admonish them of their sins, and to teach them how they should truly understand and observe the said laws given by his servant Moses. After the which admonitions, many times so given by the prophets, and nothing regarded, Almighty God of his infinite goodness and inestimable mercy, for the love that he bare to mankind, did send at the last into the world his only begotten Son, being his eternal wisdom, by whom in the beginning he did create heaven and earth, and all creatures in them, to take upon him man's nature, for to redeem mankind, and to teach the world the truth of his laws, and by what means the world might, by faith to be given to his words and doctrine, amend their lives, and attain to come to the life in heaven, following him in his doctrine, who was the *way*, to come to the Father, the *truth*, to attain the knowledge of the Father, and the *life* itself, wherein he should finally lead them, to come unto the Father, unto whom God the Father commanding the world to give full credence, said to all men, *Ipsum audite*, Hear him. Matt. xvii.

Wherefore the said Son of God, in the womb of the blessed virgin called Mary, did take upon him of her very flesh, nature, and substance, man's nature, and being con-

ceived by the Holy Ghost, was born of her body, and did unite and conjoin together the same nature of man, taken of the substance of the said most blessed virgin, with his godhead in one person, with such an indissoluble and inseparable knot and bond, that he being one person Jesus Christ, was, is, and ever shall be in the same person very perfect God and very perfect man; which holy work of the incarnation was not wrought by the seed of man, but by the Holy Ghost in the said most blessed virgin, without any motion of concupiscence or spot of sin, and was accomplished without any violation or detriment unto the virginity of that blessed virgin St. Mary, who, both in the conception and also in the birth and nativity of our Saviour Jesu Christ, her child, and ever after, retained still her virginity pure and immaculate, and as clear without blot as she was at the time that she was first born.

THE FOURTH ARTICLE.

Suffered under Ponce Pilate, was crucified, dead, buried, and descended into hell.

FOR declaration of this article, it shall be expedient briefly to repeat the process of a great part of our Saviour Christ's life, from the beginning unto the time of his most glorious passion, with the same passion also, and the descense of his soul into hell: wherefore we must understand, that Christ, very God and man, after he was conceived and born of his blessed mother, waxed and lived forth here in the world until he came unto the thirty-third year of his age; and that in all this time of his life he suffered and endured for our sakes and our wealth, and also for our example, much bodily affliction, much labour, much travail, much hunger, thirst, and poverty, much injury and ignominy, and many other such miseries and infirmities, as all mortal men be subject unto, (sin and ignorance only except,) and so passed over all the whole course of his life, even from his nativity until his death, in such perfect obedience unto the laws of God and man, according to the will of his Father, and in such perfect innocency of living,

that no fault or blame of living, ne any offence or transgression could justly and truly be laid against him: and yet the blind, ignorant, and obstinate Jews, replete with envy and malice, as the very members of the Devil, by whom they were provoked and induced thereunto, laboured continually by all craft and means they could, to destroy him; and at length conspiring together, they took him, searching and procuring false witness to accuse him; and after they had beat him, and spit in his face, and used all the villainy they could unto him, they bound him, and brought him before Pontius Pilatus, being then the chief judge in Jerusalem, under the emperor of Rome, and there they most falsely accused him as a subverter of the laws of God, and as a person that seduced the people and moved sedition among them, and as a traitor against the emperor of Rome. After which accusations our said Saviour and Redeemer Jesus Christ was grievously scourged by the commandment of Pilate, and had a crown of thorn put upon his head by the soldiers of the garrison, and was by them not only most spitefully mocked and scorned, but also most cruelly tormented and afflicted; and after this he was at the last in public and open judgment condemned by the sentence of the said judge to be crucified, to the intent he should suffer that kind of death which among the Jews was ever most abhorred and detested, and accounted to be the most shameful and cursed of all other: and so, according to the said sentence, the soldiers of the garrison crucified him, that is to say, they nailed him through hands and feet to a cross, and hanged him upon the same between two thieves, upon a certain hill called Calvary, until he was dead: and after he was thus dead, one Joseph of Arimathea, being one of Christ's disciples, obtained licence of the said judge to take down the blessed body of our Saviour Jesu Christ from the said cross; and that done, he and another of Christ's disciples, called Nicodemus, wrapped and folded the same body in a clean syndon, and so laid it and buried it in a new grave or sepulchre, which the said Joseph had made of stone, wherein Acts ii.

there was never man buried before. And after he was thus crucified, and dead upon the cross, he descended in soul into hell, and loosed the pains or sorrows thereof, wherewith it was not possible that he should be holden, and conquered and oppressed both the Devil and hell, and also death itself, whereunto all mankind was condemned by the fall of our forefather Adam into sin.

The process of our Saviour Jesu Christ's life, death, burial, and descense to hell, thus declared, it is specially to be noted, and to be believed for a certain truth, that our said Saviour, in all the time of his most bitter and grievous passion, and in suffering his most painful and cruel death, not only endured and sustained for our redemption all the pains and injuries, and all the opprobries and ignominies which were done to him, most patiently, without resistance, and like an innocent lamb, but also that he did willingly and gladly suffer this cross and this kind of death for our example, that we should follow the steps of him in patience and humility, and that we should bear our own cross, as he did bear his, and that we should also hate and abhor all sin, knowing for surety that whosoever doth not in his heart hate and abhor sin, but rather accounteth the breach and violation of God's commandment but as a light matter, and of small weight and importance, he esteemeth not the price and value of the passion and death of Christ according to the dignity and worthiness thereof.

THE FIFTH ARTICLE.

And the third day he rose again from death.

BY this article it appeareth, how our Saviour Jesus Christ, after he had conquered and spoiled the Devil and hell, he returned again from thence, like a most mighty king and conqueror, in triumph and glory, and so resumed and took again his blessed natural body, the third day after his said death. And so doing, rose out of that sepulchre in his natural and perfect manhood, that is to say, in his soul and in the selfsame body which was born of the virgin Mary, and did hang upon the cross. After which resur-

rection he was conversant in the world by the space of forty days, and did eat and drink with his apostles and his disciples, and preached unto them, and authorized them to go forth into the world to manifest and declare that he was the very Christ, the very Messias, and the very God and man which was promised in scripture to come to save and to redeem all those that believing in him ordered themselves in obeying and following his precepts and commandments accordingly.

In this article of resurrection it is to be noted, that there is nothing that can in all adversity and trouble be more joyful and comfortable unto us than the belief of this article, that Christ rose again from corporal death to life, and that we shall also do the same. The faith and belief of this (if we do continue in living well) is our victory and triumph over the Devil, hell, and death, and a special remedy to put away the horror and fear of them; forasmuch as hereby we be assured, that as death could not hold Christ, even so it cannot hold us, which are by a Christian faith the very members and body of Christ, but that we shall rise from death, and live again in glory with him everlastingly, if we order and conform our will in this world to his precepts. And the only hope hereof should make us not to fear the adversities in this world, because we, living as afore, be assured to have a better and more glorious life after this, as St. Paul writeth to the Corinthians, saying, If we Christian men had no hope of other life than this that is present, then were we the most miserable of all men. But now Christ is risen again from death, and hath declared thereby that there is a life after this life, which all Christian men hope to come to. According hereunto, saith St. Augustine, All the hope of our faith standeth in this point, that we shall rise again. This made the faithful and good men (of whom St. Paul speaketh to the Hebrews) to refuse to be preserved from bodily death, because they looked assuredly for a better resurrection.

1 Cor: xv.

Heb. xi.

Of this article the Epistles of St. Paul and the New Testament be full. To the Romans he writeth, Christ rose

Rom. iv.

2 Tim. ii. again for our justification: to Timothy he saith, Remember that Jesus Christ is risen again from death. The apostles, besides other names pertaining to their office, be
Acts i. ii. specially called the witnesses of Christ's resurrection; the which resurrection, as it was by many and sundry apparitions, and other infallible arguments, declared and proved unto them, so they did in all places and at all times open and inculcate the same, as a special and a chief article of Christ's doctrine, wherein should depend and rest the great comfort and solace of all true and faithful believers in Christ.

Moreover by this article it is not only confirmed unto us how the natural body of man shall, after the corporal death and departing out of this present life, arise again, as is before expressed, but also by this resurrection of our Saviour Christ we be admonished, that as Christ after his death rose again, so we, dying from sin, should rise again, and walk in a new life of spirit and grace.

THE SIXTH ARTICLE.

He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

THIS article containeth how our Saviour Jesus Christ, after that he had perfectly accomplished and performed the whole mystery of the redemption of mankind, by his incarnation, his birth, his passion, his death, his burial, his descending into hell, and rising again from death to life, and after he had been here in earth conversant with his apostles and disciples by the space of forty days after his resurrection, when he was among the apostles, he in their sight ascended up into heaven in the very same his natural body which was born of the blessed virgin his mother, and was crucified upon the cross, and so did withdraw his accustomed visible conversation from the presence of his apostles, and from the bodily sight of all other creatures. By remembrance whereof both they and we should here in earth elevate and lift up our whole hearts, minds, desires, and all affections from earthly things, and from all

carnal and worldly cares, towards heaven and heavenly things, and so should by his grace prepare our hearts, and make ourselves meet and apt to receive his spiritual gifts, which he sendeth into the world.

In this article also is expressed how our Saviour Christ, being ascended into heaven, sitteth on the right hand of God the Father, that is to say, hath and shall ever have communicate unto him of God the Father glory, honour, felicity, power, and everlasting monarchy, governance, rule, and dominion over all the principates, potestates, powers, dominions, and over all creatures that can be named either in this world or in the world to come, to be ordained King of all kings, and Lord of all lords, and all things in heaven and earth to be cast under his feet, and made subject unto him, and he is appointed the only Head of the universal catholic church, which is his mystical body. And likewise as the head always excelleth all the other members, so Christ doth excel incomparably in honour and dignity all the members of his said body the church, whereof he is the only perfection and consummation, and is also the only eternal Priest and Bishop of his said church, that is to say, the only Mediator between God and mankind, the Redeemer, Intercessor, and Advocate for the remission of sins, as hereafter in this book it shall more at large appear.

And it is to be noted, that although the intercession and mediation by prayer of saints departed, and of such the members of the catholic church as be yet living on earth, be good, acceptable, and profitable unto us, yet that is only by the mediation and intercession of Christ our Head, in whom God the Father is pleased and contented, and through whom saints departed this life, and reigning in heaven with Christ, and such as truly confess Christ in the church catholic, yet living, may and do effectually pray for us; and therefore be of us also availably prayed unto, that is to say, desired to pray for us: according whereunto all common prayers of the church ought to be always finished and ended with a remembrance of our Saviour

Jesu Christ; in whom, by whom, and for whom all is accepted of God, and without whom nothing can be effectually done or granted.

And therefore it is much to our comfort to remember the exaltation of man's nature in our Head, our Saviour, and Redéemer Jesu Christ, which, inseparably and indissolubly conjoined and united to the Deity in the person of him, sitteth on the right hand of God the Father Almighty, by communion of preeminence and power, as before is expressed, whereby we be certified how our Saviour Jesus Christ is God, equal to God the Father in godhead, and therein not inferior unto him, and therefore to be honoured, worshipped, loved, and dread, feared and trusted on, believed and hoped on, as on very God Almighty, to whom nothing is impossible; and yet he is man also, which hath experience of our infirmities, and can and will mercifully have compassion on the same; who ascended unto heaven, to send gifts unto men, whereby we might be able and strong to pass over this transitory life, to the pleasure of God, and the attaining of everlasting life.

Ephes. iv.

THE SEVENTH ARTICLE.

From thence he shall come to judge the quick and the dead.

IN this article it is declared how our Saviour and Redeemer Jesu Christ shall come from thence, that is to say, from heaven, to the which he ascended, and coming in his majesty and glory, shall then in the very visible form of his natural body, appear unto the bodily eyes of all the people of the world in his perfect manhood, and in the selfsame body wherein he ascended, to the inestimable comfort and rejoice of the good, and to the extreme terror and confusion of the wicked: where being accompanied with his holy angels, his ministers, waiting upon him, he shall sit openly in the clouds of the air, and shall judge all, quick and dead, according to truth and justice, and according to his holy word expressed in scripture, that is to say, according to every man's own works and

deeds done by him in his lifetime, which works and deeds shall be then examined, discussed, and tried, not after men's own phantasy and invention, without authority and ground of scripture, but according to the commandment of God, and the teaching of Christ and his apostles: for at that day of judgment all the people of the world, quick and dead, that is to say, as well all those which shall be found on life in the world at that day, as also all those which ever sith the creation of Adam lived here in this world, and died before that day, shall come and appear afore the presence of Christ, in their very bodies and souls.

And when they shall be so gathered and assembled together, our Saviour Jesus Christ shall pronounce the final sentence and judgment of everlasting salvation upon all those persons which in their lifetime obeyed and conformed themselves unto the will of God, and exercised the works of right belief and charity, and so persevering in well-doing, sought in their hearts and deeds honour, glory, and life immortal: and contrary, upon all those which in Rom. ii. their lifetime were contentious, and did repugn against the will of God, and followed injustice and iniquity rather than truth and virtue, our Saviour Christ shall then and there pronounce the sentence of everlasting punishment and damnation. In which sentence there shall be made a Matt. xxv. perfect separation or division between these two sorts of people, that is to say, between the sheep and the goats, the corn and the chaff, the good and the bad, the blessed and the cursed, the members of his body and the members of the Devil; and so the good and the blessed being upon his right hand, he shall clearly and perfectly deliver them for ever from the power and malice of the wicked, and from all the pains and evil, and so take them all up with him into heaven, there to be crowned and rewarded in body and soul with honour and glory, and everlasting joy and peace, which was prepared for them from the beginning of the world. And all the other, which shall be judged to everlasting pain and death, being upon his left hand, he shall send them down into hell, there to be pu-

nished in body and soul eternally with fire that never shall have end, which was prepared from the beginning of the world unto the Devil and his angels.

And here it is especially to be remembered how this article was for great considerations added immediately and conjoined unto the former articles, and chiefly to the intent that no man should in this life time presume upon the said benefits of Christ, or take occasion of carnal liberty or security, and so live without fear to transgress, or without regard to observe the commandments of God; but rather that every good Christian man should, in every part of his life, have a continual remembrance and respect unto the last day of judgment, and so be in continual fear to commit any thing contrary to the will of God, for the which he might deserve to have the sentence of everlasting damnation pronounced upon him. For this is certainly true, that at that day every man shall be called to an account of his life, and shall be then finally judged according to his works, good or bad, done in his lifetime, that
Rom. ii. is, as St. Paul saith, to them that persevere in well-doing, and labour to attain glory, honour, and immortality, shall be given life everlasting; and to them that be contentious, and obey not the truth, but follow and do injustice, shall come indignation, ire, affliction, trouble, and pains everlasting.

In this article it is further to be noted, that like as there is nothing more certain unto us, than that we be all mortal, and shall once die, and yet no man living knoweth the time when he shall die; even so there is nothing more certain than that this day of judgment shall once come, and yet the hour and time when it shall be is hidden and kept secret from the knowledge of all men and angels, and is reserved to the only knowledge of God. Which thing proceedeth of his only goodness towards us, and is done to the intent we should always here in our lifetime flee from sin, and employ all our whole study and endeavour to walk in the ways of God, that is to say, in such faith, hope, and charity as God requireth of us, and so pre-

pare ourselves, and order our living towards God, that we may be in a readiness at all times, whensoever it shall please God to call and summon us, to appear before him in the said general judgment, there, by his mercy and goodness, to receive the crown, which he promised unto all men that do fear him, and love him, and walk in his ways.

THE EIGHTH ARTICLE.

I believe in the Holy Ghost.

THE Holy Ghost is the third Person in Trinity, very God and Lord, Author and Former of all things created, and proceedeth both from God the Father and from God the Son, one with them in nature and substance, and of the same everlasting essence or being which the Father and the Son be of, and equal also unto them both in almightiness of power, and in the work of creation, and all other things pertaining unto the Deity or Godhead; wherefore he is also to be honoured and glorified equally with them both.

This Holy Ghost, which is the Spirit of God, is of his nature all holy, yea holiness itself, that is to say, he is the only Ghost or Spirit, which, with the Father and the Son, is, was, and ever shall be the author, causer, and worker of all holiness, purity, and sanctimony, and of all the grace, comfort, and spiritual life, which is wrought and cometh into the heart of any man, insomuch that no man can think well, or do any thing that good is, but by the motion, aid, and assistance of this Holy Spirit; neither it is possible that the Devil, or any of those evil spirits which do possess and reign in such persons as be subject unto sin, can be expelled or put out of them but by the power of this Holy Spirit; neither it is possible that the heart of any man, being once corrupted and made as profane by sin, can be purged, purified, sanctified, or justified, without the work and operation of this Holy Spirit; neither it is possible for any man to be reconciled unto the favour of God, or to be made and adopted into the number of his chil-

dren, or to obtain that incomparable treasure which our Saviour Jesus Christ hath purchased and laid up for mankind, unless this Holy Spirit shall first illumine and lighten his heart with the right knowledge and faith of Christ, and stir him by grace to have due contrition and penance for his sins, and shall also instruct him, govern him, aid him, direct him, and endue him with such spiritual gifts and graces, as shall be requisite and necessary to that end and purpose.

Moreover this Holy Spirit of God is of his own nature full of all goodness and benignity, yea goodness itself, from whom proceedeth all and singular graces and gifts of fear, wisdom, understanding, counsel, strength, faith, charity, hope, and all other, which be given, conferred, and distributed unto us mortal men here in the earth, at his own will and dispensation; and that no man can purchase or obtain, ne yet retain or use any one of them, without the special operation of this Holy Spirit; which gifts nevertheless he giveth not, nor dispenseth the same equally and unto every man in like, but he divideth them particularly and specially to every member of the church, as is most necessary for the whole body, and in such plenty and measure as unto his godly will and knowledge is thought to be most beneficial and expedient for the same. All which things he doth of his mere mercy and goodness freely and above our deserving.

Furthermore, this Holy Spirit is of his own nature full of charity and holy love, yea charity itself, from whom proceedeth all charity; and so, by his godly operation, is the bond and knot wherewith our Saviour Jesus Christ and his most dear espouse the church (which is also his mystical body) be united, knit, and conjoined together in such perfect and everlasting love and charity, that the same cannot be dissolved or separated: and over this is also the very bond and knot whereby all and every one of the very members of Christ's church and body be united, coupled, and conjoined the one of them with the other in mutual love and charity.

Also this Holy Spirit of God is the Spirit of truth, and the author of all holy scripture contained in the whole canon of the Bible; and did not only inspire and instruct all the holy patriarchs and prophets, with all the other members of the catholic church that ever was from the beginning of the world, in all the godly truths and verities that ever they did know, speak, or write, but also descended and appeared in the similitude and likeness of fiery tongues, and did light upon the apostles and disciples of Christ, and inspired them with the knowledge of all truth, and replenished them with heavenly gifts and graces; and shall be continually present in the catholic church, and shall teach and reveal unto the same church the secrets and mysteries of all truths which are necessary to be known; and shall also continually from time to time rule, direct, govern, and sanctify the same church, and give remission of sins, and all spiritual comfort, as well inwardly by secret operations, as also outwardly by the open ministration and efficacy of the word of God, and of the holy sacraments in the said church, and shall endue it with all such spiritual graces and gifts as shall be necessary for the same.

Finally, it is to be noted, that albeit holy scripture doth worthily attribute unto the Holy Ghost our sanctification, our justification, and all other benefits which Christ by his passion hath merited and deserved for us, yet nevertheless the same be also the works of the whole Trinity, and be not to be separated in any wise, although scripture commonly doth attribute them unto the Holy Ghost: for in like manner doth scripture attribute power unto the Father, and wisdom unto the Son, which nevertheless be common unto all three.

THE NINTH ARTICLE.

The holy catholic church.

AFTER the eight articles of our belief, in which we knowledge God's might and power in the creation of the world, his mercy and goodness in our redemption, and his

spiritual benefits exhibited and given to us by the Holy Ghost, followeth the ninth article, in which we declare, that we do believe and confess the manner of God's working, in calling us to have fruition of him, and to be made partakers of his said benefits.

Wherefore we must understand, that besides the inward and secret calling which God hath always used, and yet still doth use, he hath also ordained an outward calling of the people unto him, by preaching of his most holy word; upon which outward calling, the people yielding, assenting, and obeying to the same word of God, and receiving it also with true faith, and the sacrament of baptism, (as Christ's law requireth,) be named in scripture *ecclesia*, that is to say, an assembly of people called out from other, as from infidels or heathens, to one faith and confession of the name of Christ, which word *ecclesia* is in English called *church*.

And it is to be noted specially, that, in our English tongue, by the word *church* we understand, not only the whole multitude of people which be called of God to one faith, be they of the clergy or of the laymen, but also by the same word we signify the place wherein the word of God is commonly preached and the sacraments ministered and used, and call that the church: to entreat whereof at this time, in this article, is no part of our intent, but only of the assembly and company called to profess Christ in one faith, which in this article is named the *holy church*.

For albeit in this assembly of men called by the word of God, and received by faith and baptism, be many evil men, many sinners, many that turn by true penance to grace, and sometime yet fall again, some after their turn by true penance still persevere and increase in goodness, many that fall and never rise again; so that spots, blots, and imperfections appear evidently in this church, and many times in the more part thereof; yet nevertheless because the calling is of itself holy, the caller also holy, and the end of the calling holiness, with this also, that the people so called profess holiness, and make a body, whereof the

only Head our Saviour Christ is most holy and holiness itself, by the merits of whose passion they be relieved and nourished with divers holy sacraments, and be in their calling endued with most special holy gifts and graces of Almighty God, author thereof, and by his holy Spirit directed and governed in the same, so long as they, by following their concupiscence, the Devil, or the world, fall not from that state. For these causes (although some members thereof be evil) the church is called *holy church*, taking the name of *holy* of that, that Christ the only Head is holy, the caller holy, the profession and calling holy, and the end holiness, which of very duty ought to be in all them that be called, and is indeed in such members as continue and persevere in that holy calling.

And forsomuch as God of his goodness calleth people, as afore, without exception of persons or privilege of place; therefore this holy church is also catholic, that is to say, not limited to any one place or region of the world, but is in every place universally through the world, where it pleaseth God to call people to him in the profession of Christ's name and faith, be it in Europe, Afric, or Asia. And all these churches, in divers countries severally called, although for knowledge of the one from the other among them they have divers additions of names, and for their most necessary government, as they be distinct in places, so they have distinct ministers and divers heads in earth, governors and rulers, yet be all these holy churches but one holy church catholic, invited and called by one God the Father to enjoy the benefit of redemption wrought by our only Lord and Saviour Jesu Christ, and governed by one Holy Spirit, which teacheth to this foresaid holy church one truth of God's holy word in one faith and baptism. And this church is relieved, nourished, and fortified by his holy and invincible word and his sacraments, which in all places have each of them their own proper force and strength, with gifts of graces also, distributed by the goodness of Almighty God in all places, as to his wisdom is seen convenient.

Whereby it appeareth, that the unity of these holy churches, in sundry places assembled, standeth not by knowledging of one governor in earth over all churches. For neither the whole church catholic together, nor any particular church apart, is bound to acknowledge any one universal governor over the whole church other than Christ, although by sufferance of some princes and potentates not being truly instructed in the word of God by such as of duty both to God and them ought to have declared the truth of scripture to them, and by hypocrisy and usurpation of the see and court of Rome, the bishop of the same, giving himself more to worldly policy than to the execution of his duty, hath long time gone about to obtain and establish unto himself such an universal authority, and hath by abuses always compassed to cause other to uphold and maintain the same, contrary to God's law, as more largely shall be declared in the sacrament of orders.

The unity therefore of the church is not conserved by the bishop of Rome's authority or doctrine; but the unity of the catholic church, which all Christian men in this article do profess, is conserved and kept by the help and assistance of the Holy Spirit of God, in retaining and maintaining of such doctrine and profession of Christian faith, and true observance of the same, as is taught by the scripture and the doctrine apostolic. And particular churches ought not in the said doctrine so accepted and allowed, to vary one from another for any lucre, arrogance, or any other worldly affection, but inviolably to observe the same, so that by reason of that doctrine each church that teacheth the same may be worthily called (as it is indeed) an apostolic church, that is to say, following such teaching as the apostles preached, with ministration of such sacraments as be approved by the same.

And this unity of the holy church of Christ is not divided by distance of place nor by diversity of traditions and ceremonies, diversely observed in divers churches, for good order of the same. For the church of Corinth and of Ephese were one church in God, though the one were

far distant in place from the other: and though also in traditions, opinions, and policies there was some diversity among them, likewise as the church of England, Spain, Italy, and Poole be not separate from the unity, but be one church in God, notwithstanding that among them there is great distance of place, diversity of traditions, not in all things unity of opinions, alteration in rites, ceremonies, and ordinances, or estimation of the same, as one church peradventure doth esteem their rites, traditions, laws, ordinances, and ceremonies to be of more virtue and efficacy than another church doth esteem the same. As the church of Rome doth affirm certain of their laws and ordinances to be of such estimation that they be of equal force with the word of God, and that whosoever disobeyeth or transgresseth the same committeth deadly sin; yet we perceiving the same to be discrepant from the truth of scripture, must needs therein dissent from them. But such diversity in opinions, and other outward manners and customs of policy, doth not dissolve and break the unity which is in one God, one faith, one doctrine of Christ and his sacraments, preserved and kept in these several churches without any superiority or preeminence, that one church by God's law may or ought to challenge over another.

And therefore the church of Rome, being but a several church, challenging that name of *catholic* above all other, doeth great wrong to all other churches, and doeth only by force and maintenance support an unjust usurpation: for that church hath no more right to that name than the church of France, Spain, England, or Portugal, which be justly called catholic churches, in that they do profess, consent, and agree in one unity of true faith with other catholic churches. This usurpation, before rehearsed, well considered, it may appear, that the bishop of Rome doeth contrary to God's law in challenging superiority and preeminence by a cloke of God's law over all. And yet to make an appearance that it should be so, he hath and doth wrest scriptures for that purpose, contrary both to the true

meaning of the same, and the interpretation of ancient doctors of the church; so that by that challenge he would not do wrong only to this church of England, but also to all other churches, in claiming this superiority without any authority by God so to him given; for God by his goodness hath called indifferently and equally all such churches in sundry places as his high wisdom hath thought good to assemble and call unto him.

Moreover the perfect belief of this article worketh in all true Christian people a love to continue in this unity, and a fear to be cast out of the same; and it worketh in them that be sinners and repentant great comfort and consolation to obtain remission of sin, by virtue of Christ's passion and administration of his sacraments at the minister's hands, ordained for that purpose, forasmuch as God doth not ordinarily give such things, but only within this church.

It is to be noted, that this church of England, and other known particular churches, in which Christ's name is truly honoured, called on, and professed in faith and baptism, be members of the whole catholic church, and each of them by himself is also worthily called a catholic church, when they merely profess and teach the faith and religion of Christ, according to the scripture and the apostolic doctrine. And so every Christian man ought to honour, give credence, and to follow the particular church of that region so ordered (as afore) wherein he is born or inhabiteth. And as all Christian people, as well spiritual as temporal, be bound to believe, honour, and obey our Saviour Jesus Christ, the only Head of the universal church, so likewise they be, by his commandment, bound to honour and obey, next unto himself, Christian kings and princes, which be the head governors under him in the particular churches, to whose office it appertaineth not only to provide for the tranquillity and wealth of their subjects in temporal and worldly things, to the conservation of their bodies, but also to foresee that within their dominions such ministers be ordained and appointed in their churches as can and will

truly and purely set out the true doctrine of Christ, and teach the same, and to see the commandments of God well observed and kept, to the wealth and salvation of their souls.

THE TENTH ARTICLE.

The communion of saints, the forgiveness of sins.

IN this article be taught two special fruits and benefits, which all men called of God, and obeying to the same calling in their will and works, do obtain by God's grace in the said catholic church; which benefits be, the communion of saints and forgiveness of sins.

And here is to be noted, that although this word *saints*, in our English tongue, signifieth properly them that be departed this life, and be established in glory with Christ; yet the same word *saints*, whereby in this article we express the Latin word *sanctorum*, is here extended to signify not only these before mentioned, but also all such as be called into this holy assembly and church, and be sanctified in our Saviour Jesu Christ.

And as touching the communion, that is to say, the mutual participation of these saints, ye must understand, that like as all the parts and members which be living in the natural body of a man do naturally communicate and minister each to other the use, commodity, and benefit of all their forces, nutriments, and perfections; insomuch that it lieth not in the power of any man to say that the meat which he putteth into his own mouth shall nourish one particular member of his body and not another, but that all and every one particularly shall receive of the said nutriment, and of the virtue and benefit thereof, more or less, according to the natural disposition, portion, and place which it hath within the same body: even so, whatsoever spiritual gifts or treasure is given by God unto any one member of the holy church, although the same be given particularly unto one member, and not unto another, yet the fruits and merits thereof shall, by reason of their abiding together in the unity of the catholic church, redound unto

the common profit, edifying, and increase of all the other members of the same catholic church. Insomuch that there shall need no man's authority to dispense and distribute the same, or to apply it unto this member or that, but each member shall be made participant of the said treasure, and shall have and enjoy the fruit and benefit of the same in such quantity and measure, as for the rate and proportion of the faith and charity which he hath in the same body, shall be expedient and necessary for him to have.

And hereby is notified and declared unto us the utility and profit which all the members of the church do receive by the merits, suffrages, and prayers of the church.

And forasmuch as the most blessed sacrament of the altar, wherein, by the mighty operation of God's word, is really present, in form of bread, the natural living body and blood of our Saviour and Redeemer Jesu Christ, increaseth and worketh in them that worthily receive it the communion and conjunction in body and soul of them to Christ and Christ to them, with a mutual conjunction also in love and charity of each good man in Christ to other; therefore the said sacrament may worthily be called the *communion of saints*. And so the first part of this article hath been by good, devout, and learned men expounded, to signify the said blessed sacrament of the altar, which we must believe to be a real and effectual communion of all saints, that is to say, of all men which be called by the holy calling of God, and therewith willingly and obediently do knowledge and follow the same.

In the second part of this article we be taught to believe remission of sins, which is one of the effects and chief benefits of the most blessed passion of Christ, Head of the holy church, which is called and assembled in his name, in which church is applied the benefits of remission of sins by the working of God in his sacraments, ministered in the same, as shall be hereafter declared in their place.

THE ELEVENTH AND TWELFTH ARTICLE.

The resurrection of the body, and the life everlasting.

AT the day of the general doom or judgment, when Christ shall come, (as in the seventh article of this Creed is contained,) and sit to judge both quick and dead, Almighty God shall stir and raise up again the very flesh and bodies of all men, women, and children, both good and bad, christened and heathen, that ever lived here in this world, from the beginning of the same, and died before that day. And although the said flesh and bodies were dead and buried, yea and consumed, or by any means destroyed, yet God shall of his infinite power make them all at that day whole and perfect again. And so every man generally shall resume and take again the very selfsame body and flesh which he had whiles he lived here on earth, and so shall rise from death, and live again in the very selfsame body and soul which he had before.

At which time man, being thus made perfect in conjunction of body and soul, shall at that day appear before the high Judge, our Saviour Jesu Christ, and there shall make an account of his works and his deeds, such as he did, good or evil, while he lived here in this world. And such as have led their lives in obedience and observation of God's commandments, and die in true faith and charity, shall then be perfectly sanctified, purified, and delivered from all contagion of sin, and from all corruption and mortality of the flesh, and shall be perpetually glorified, and receive both in body and soul together everlasting life.

Which life everlasting, though it passeth all men's wits to express how pleasant and joyful it is, nor yet man's capacity can comprise and understand the same, as St. Paul witnesseth, saying, That which the eye hath not seen, nor 1 Cor. ii.
the ear hath not heard, nor hath not entered into man's heart, God hath ordained for them that love him: yet holy scripture speaketh of it after our capacity and intelligence, but far under the worthiness and excellency thereof. The prophet Esay saith, Everlasting gladness shall be over Isaiah xxxv.

their heads: they shall have joy and gladness, sorrow and
Rev. vii. wailing shall forsake them. And St. John saith, God that sitteth on his throne shall dwell over them. They shall not hunger or thirst any more, neither sun nor heat shall hurt them; for the Lamb that is in the midst of the throne shall feed them, and bring them to the fountains of the water of life: and God shall wipe away all weeping and tears from their eyes: death shall endure no longer. There shall be no wailing, nor crying, nor sorrow any more: yea, there is no joy or comfort that can be wished for, but it is there most plentifully. There is true glory, where praise shall be without error or flattery. There is true honour, which shall be given to none, unless he be worthy. There is true peace, where no man shall be molested or grieved, neither by himself nor by others. There is true and pleasant fellowship, where is the company of blessed angels, and the elect and chosen saints of God. There is true and perfect love, that never shall fail. For all the heavenly company is linked and fastened together by the bond of perfect charity; whereby also they be united and knit to Almighty God everlastingly.

Finally, there is the true reward of all godliness, God himself: the sight and fruition of whom is the end and reward of all our belief, and all our good works, and of all those things which were purchased for us by Christ. He shall be our satiety, our fulness, and desire; he shall be our life, our health, our glory, our honour, our peace, our everlasting rest and joy. He is the end of all our desires, whom we shall see continually, whom we shall love most fervently, whom we shall praise and magnify world without end.

THE SACRAMENT OF BAPTISM.

As touching the holy sacrament of baptism, it is to be noted, first, that this sacrament was instituted and ordained by our Saviour Jesu Christ in the New Testament, as it doth appear by Christ's own words unto his apostles, where he saith, Go ye abroad throughout all the world, and preach the gospel unto all people, and baptize them in the name of the Father, of the Son, and of the Holy Ghost. Matt. xxviii.

Furthermore, that the effect and virtue of this sacrament is forgiveness of sin, and grace of the Holy Ghost, as is manifestly declared in the second chapter of the Acts of the Apostles, where it is said, Do penance, and be baptized every one of you, and ye shall have forgiveness of sin, and shall receive the gift of the Holy Ghost. Which effect of grace and forgiveness of sin this sacrament hath by virtue and force of the working of Almighty God, according to his promise annexed and conjoined unto this sacrament, as is manifestly declared by the word of Christ, saying, Whosoever believeth and is baptized shall be saved. Mark xvi. Which saying of our Saviour Christ is to be understand of all such persons which die in the grace conferred and given to them in baptism, and do not finally fall from the same by sin.

Moreover, because all men be born sinners, through the transgression of our father Adam, in whom, (as the apostle saith,) all have sinned, and cannot be saved without remission of their sin, which is given in baptism by the working of the Holy Ghost, therefore the sacrament of baptism is necessary for the attaining of salvation and everlasting life, according to the words of Christ, saying, No man can enter into the kingdom of God, except he be born again of water and the Holy Ghost. For which causes also it is offered and pertaineth to all men, not only such as have the use of reason, in whom the same, duly received, taketh Rom. v. John iii.

away and purgeth all kind of sins, both original and actual, committed and done before their baptism; but also it appertaineth and is offered unto infants, which, because they be born in original sin, have need and ought to be christened: whereby they being offered in the faith of the church, receive forgiveness of their sin, and such grace of the Holy Ghost, that if they die in the state of their infancy they shall thereby undoubtedly be saved.

And here we must know, that as touching original sin in infants, like as they take of their parents their original and natural qualities, even so they receive from them original sin, by which they are made the children of the ire of God, and by the same have a natural inclination to sin, by lusts and desires, which, in further age and time, sensibly move and stir them to wickedness. For although the parents be never so clean purged, and pardoned of their original sin by baptism, and grace given in the same, yet nevertheless the children of them begotten be conceived and born in original sin. Example we may take of corn, which, though it be never so clean winnowed and purged from the chaff, yet if it be cast into the ground and sown, the new which springeth of it, is full of chaff again, until it be also winnowed and cleansed; so likewise the children of Christian men be full of the chaff and corruption of original sin, until that by baptism they be washed, cleansed, and purged from the same, as their parents were.

And whereas we have before shewed that original sin is remitted and taken away by baptism, both in infants and all other which having the use of reason duly receive the same, yet further we think good to note a special virtue and efficacy of this sacrament of baptism: which is, that albeit there remain in us that be christened a certain infirmity or inclination of sin, called *concupiscence*, which by lusts and desires moveth us many times to sin and wickedness, yet Almighty God of his great mercy and goodness hath given us such grace in this his holy sacrament of baptism, that such carnal and fleshly lusts and desires

shall or can in no wise hurt us, if we do not consent unto them. And by the same grace also conferred unto us in baptism, we be made more strong and able to resist and withstand the said concupiscence and carnal desires than is another man which never was christened.

Furthermore, forasmuch as in these days certain heresies have risen and sprung up against the christening of infants, it is to be noted, that (as the holy doctors of the church do testify) the universal consent of the churches in all places and of all times, using and frequenting the christening of infants, is a sufficient witness and proof that this custom of the church in baptizing of infants was used by Christ's apostles themselves, and by them given unto the church, and in the same hath been always continued even unto these days. And this custom and perpetual usage of the church, even from the beginning, is agreeable with the saying of St. Paul; Christ loved his church, and hath given himself to the death for his church's sake, to sanctify her, and make her holy, in cleansing her by the fountain of water in his word, &c. So that no man is nor can be of this church but he which is cleansed by the sacrament of baptism: like as the text before alleged sheweth, where Christ saith, Whosoever is not born again of water and the Holy Ghost shall not enter into the kingdom of heaven. Wherefore seeing that out of the church neither infants nor no man else can be saved, they must needs be christened and cleansed by baptism, and so incorporated into the church. And as the infancy of the children of the Hebrews, in the Old Testament, did not let, but that they were made participant of the grace and benefit given in circumcision; even so, in the New Testament, the infancy of children doth not let, but that they may and ought to be baptized, and so receive the graces and virtues of the same.

Ephes. v.

John iii.

In this part also it is to be noted, that children or men once baptized ought never to be baptized again. And all good Christian men ought and must repute and take all the Anabaptists' and the Pelagians' opinions, which be

contrary to the premises, and every other man's opinion agreeable unto the said anabaptists or the Pelagians in that behalf, for detestable heresies, and utterly to be condemned.

Moreover, for because as well this sacrament of baptism as all other sacraments instituted by Christ, have all their virtue, efficacy, and strength by the word of God, which by his holy Spirit worketh all the graces and virtues which be given by the sacraments to all those that worthily receive the same; we must understand and know, that although he which doth minister the sacrament be of a sinful and evil conversation, yet the virtue and effect of the sacrament is thereby nothing diminished or hurted, neither in infants, nor yet in them which being endued with the use of reason come thereunto truly contrite and penitent of all their sins done before, believing and confessing all the articles of the Creed, and having a sure faith and trust in the promises of God, of remission of their sins, and purposing ever after to live a Christian life.

Finally, this sacrament of baptism may well be called a covenant between God and us, whereby God testifieth, that he for his Son Christ's sake justifieth us, that is to say, forgiveth us our sins, and endueth us with his Holy Spirit, and giveth us such graces, that thereby we be made able to walk in the works of justice ordained by God to be exercised of us in this present life, to the glory and praise of God: and so persevering, to enjoy the fruit of the life everlasting. And we again, upon our part, ought most diligently to remember and keep the promise that we in baptism have made to Almighty God, that is, to believe only in him, only to serve and obey him, to forsake all sin, and the works of Satan, to mortify our affections of the flesh, and to live after the Spirit in a new life. Of which promise and covenant by us made to God, St. Paul putteth us in remembrance, saying, Know ye not that all we which are baptized in Jesu Christ are baptized to die with him? for we be buried with him by baptism to die, that likewise

Rom. vi.

as Christ was raised up from death by the glory of his Father, even so we should walk in a new life. By the which words St. Paul giveth us to understand, that all we which be baptized in Christ, that is to say, which by baptism are incorporated into the mystical body of Christ, have professed and bound ourselves in baptism to die from sin, and utterly to abstain from the corruption of our old sinful life, and to walk and proceed in a new life of grace and the Spirit, into the which we are called by the word of God, and by faith and due receiving of this holy sacrament are brought and set into the same.

THE SACRAMENT OF PENANCE.

FOR the clear understanding of this sacrament, it is to be considered what penance is, and also wnat is the sacrament of penance.

Penance is an inward sorrow and grief of the heart for the sins by us done and committed, and an hatred and detestation of the same, with an earnest desire to be purged from them, and to recover again the grace and favour of God by such means and remedies as God hath appointed for the obtaining thereof, with a steadfast purpose and mind never to offend again. For he that saith that he is sorry for his offences committed against the high majesty of God, and yet still continueth or intendeth to continue in the same, is no penitent person, but a dissembler, or rather a derider of penance. And thus is penance commonly taken in the scripture, as well in the New as in the Old Testament. And this penance is a thing so necessary for man's salvation, that without it no man that offendeth God can be saved, or attain everlasting life.

The sacrament of penance is properly the absolution pronounced by the priest upon such as be penitent for their sins, and so do knowledge and shew themselves to be. To the obtaining of the which absolution or sacrament of penance be required contrition, confession, and satisfaction, as ways and means expedient and necessary to obtain the said absolution. In all which ways and

means faith is necessarily required as the ground and foundation of all things that are to be done, for to attain the benefit of the sacrament of penance. For who can have true penance, with hope to attain any grace of remission of sin thereby, unless he believe steadfastly that God is, and that in the New Testament, by the mean of our Saviour Jesu Christ, and by the force of his passion, there is promise made to his church to grant remission of sins by his ministers to such as falling from the grace received in baptism, do at his calling turn unto him by penance? And like as they which were not baptized, being infants, when they come to the years of discretion, and desire baptism, be taught first to believe in God, and to renounce the Devil and his works, upon which ground of faith they desire baptism as a necessary sacrament for remission of sin; so every man, before he entereth into the ways of fruitful penance, must have for a ground and foundation such a belief as whereby he hopeth and looketh, by the sacrament of penance, to attain remission of all his sins, whereunto we do come (as is aforesaid) by contrition, confession, and satisfaction.

Contrition is an inward sorrow and grief for sin, which every true penitent, called by God's grace, hath by knowledge of the word of God, whereupon remembering his own sinful and vicious living, whereby he hath provoked the high indignation and wrath of God; and on the other side, considering the dignity and purity of that state whereunto he was called in baptism, and his promise made there to God, the manifold benefits also daily received of God: hereupon the said penitent, moved and stirred with the great love and goodness of God, shewed before towards him on the one party, and his own ingratitude or unkindness towards God on the other party, conceiveth an earnest sorrow for that he hath relinquished so loving a Lord, and an hateful displeasure that he hath followed sin, and thereby so grievously offended God, of whom he was before called to be in the state of a son, and inheritor with our Saviour Jesu Christ.

And thus being moved and troubled in spirit, and lamenting the miserable state which he is now in, by his own default, is pricked and stirred in his heart, according to the teaching of his mother, holy church, to repair to such a minister as God hath ordained to pronounce the sentence of remission of sin. And knowing him to occupy that place, as deputed of God, doth prostrate himself to God, and there humbly proceedeth to confession, wherein he, calling to his remembrance his sinful life past, doth knowledge to the priest all such sins in which his conscience telleth him that he hath grievously offended the goodness of God Almighty; and the same before the priest, God's minister, he declareth and uttereth with his mouth; and so blameth, accuseth, and condemneth himself for an unkind prodigal son to Almighty God his Father, for a naughty servant, that knew by light of grace the commandment of his Lord Jesu Christ, and did it not, was endued with many gifts of the Holy Ghost, and exercised them not. And so detesting and abhorring sin, and desirous to be raised from that estate, confesseth in humility the cause of sin to have been of himself, by yielding to the concupiscence of the flesh, the world, and the Devil. Wherefore he is glad to submit himself to such discipline and ways of reformation as the priest, hearing his sins and offences, shall by his discretion and wisdom, according to the word of God, think convenient. Which humble submission to the ghostly father, with consent and agreement to receive the said discipline, is a part of satisfaction, which is the third way or mean to the sacrament of penance, as is before rehearsed.

Luke xv. Luke xii.

And this satisfaction declareth a desire to please and content God his Father, for the unkindness towards him, in falling from the estate of grace, wherein he was called to be his son and inheritor of heaven, unto the miserable condition of sin, whereby he hath made himself most vile bondman unto the Devil.

But here ye must understand, that the satisfaction

(which is here spoken of) is not so to be taken as though the penitent sinner could worthily merit or deserve remission of sins by any pain or punishment to be by him suffered, or to make to God any just or full recompense equivalent to the sin that he hath committed against him, and so to satisfy, which he can never do; for that satisfaction hath only our Saviour Christ wrought in his glorious passion: but to satisfy (as here is meant by satisfaction) is to please God with an humble, lowly heart, ready to bring forth the fruits of penance, and to bring them forth in deed, as in alms, prayer, and fasting, with all such means as may serve for the cutting away of the occasion of sin, as the minister shall think good, according to the word of God, and with such weeping, lamenting, and wailing, as do burst out of the heart, with a full purpose to lead a new life, and therewith to forgive all men their trespasses, to restore to all men that he hath unjustly taken or retained from them, to recompense all hurts and injuries done by him, according to his ability and power, and as he may; not only to will, but also to do thus to his neighbour indeed, wherein the neighbour ought to be satisfied.

And hereby appeareth how God esteemeth satisfaction, both to himself and to the neighbour, after the will and power, and not after the equivalence of that which is done. For to God no man can so satisfy for sin. And Christ therefore hath satisfied for all; by virtue whereof our satisfaction is accepted and allowed of God, who, of his infinite goodness, and for Christ's sake, is satisfied, that is to say, pleased with that little we do.

Whereupon, after this contrition had in heart, confession made with mouth, and satisfaction shewed and promised, the penitent may desire to hear of the minister the comfortable words of remission of sins. And the minister thereupon, according to Christ's gospel, pronounce the sentence of absolution; unto the which absolution the penitent must give credence, and believe with a perfect faith that his sins be now forgiven freely by the merits of

Christ's passion, to the which forgiveness he hath recourse by the sacrament of penance, as he had at the first entry unto Christ's religion by the sacrament of baptism.

It is also to be noted, that confession to the priest is in the church profitably commanded to be used and frequented, for many other good causes, and specially for this cause, that they which by custom be drowned in sin, and see not the abomination and filthiness thereof, ne remember the goodness of God, and want therefore contrition, may, by a good ghostly father, be stirred and moved to detest and lament their sin, by declaring unto them the word of God in such scriptures as serve for that purpose, in such wise, that not only contrition shall arise in the heart to the pleasure of God, but also satisfaction ensue, wherewith God's merciful goodness shall be contented. So that the words of absolution may be effectually pronounced to the penitent of the remission of his sins.

Finally, it is to be remembered, that notwithstanding this way before described is the ordinary mean for penitent sinners to obtain remission of sins, and to be reconciled to the favour of God, yet in case there lack a minister to pronounce the words of absolution, or in time of necessity, when a sinner hath not sufficient leisure or opportunity to do the works of penance before declared, if he truly repent him of his sinful life, and with all his heart purpose through God's grace to change and amend the same, he shall undoubtedly have pardon and forgiveness of all his misdoings. For, as St. Cyprian saith, Even in the hour of death, when the soul is ready to depart out of the body, the great merciful goodness of God despiseth not penance: insomuch that then, neither the greatness of sin, nor the shortness of time, nor yet the enormity of life, excludeth from the mercy of God, if there be true contrition, and an unfeigned change of the heart from sinful conversation. The thief that hanged upon the cross asked mercy with a contrite heart, and forthwith was made a citizen of paradise; and whereas he deserved condemnation and punishment, this contrite heart changed his pain into martyrdom.

and his blood into baptism: yet notwithstanding, no man ought, upon hope of God's mercy, still to continue in sinful living. Like as no man would be sick in his body upon hope to recover health. For such as will not forsake their wickedness, and yet think that God will forgive them, be oftentimes so prevented with the just plague of God, that neither they have time to convert nor grace to receive the benefit of forgiveness. Therefore scripture saith, Slack not to convert and turn to God; and linger not from day to day: for his anger will come suddenly; and in the time of vengeance he will destroy thee. Wherefore, embracing the mercy of God on the one side, and fearing the justice of God on the other side, let us at no time neither despair of forgiveness of our sins, nor yet presumptuously remain still in our sins, knowing that the justice of God will straitly exact and require the debts of all men which be not pardoned through his clemency and mercy.

THE SACRAMENT OF THE ALTAR.

THE sacrament of the altar was institute by our Saviour Christ the night afore he suffered his passion, where he, sitting at supper with his apostles, after he had eaten of the paschal lamb, according to the ordinance of the law of Moses, and willing all such sacrifices and sacraments of the Old Testament to cease, and declaring that they were but shadows and signs to signify him, who (as St. Paul saith) is the end and perfection of the law, did then institute and ordain this most high and principal sacrament of the New Testament. Wherein is verily expressed and presented the most exceeding and inexplicable love of our Saviour Jesu Christ towards us, his church, with whom it hath pleased him to leave for our nourishment, strength, and comfort, so precious and glorious a sacrament: which among all the sacraments is of incomparable dignity and virtue, forasmuch as in the other sacraments the outward kind of the thing which is used in them remaineth still in their own nature and substance unchanged. But in this most high sacrament of the altar, the creatures which be

Romans x.

taken to the use thereof, as bread and wine, do not remain still in their own substance, but by the virtue of Christ's word in the consecration be changed and turned to the very substance of the body and blood of our Saviour Jesu Christ. So that although there appear the form of bread and wine, after the consecration, as did before, and to the outward senses nothing seemeth to be changed, yet must we, forsaking and renouncing the persuasion of our senses in this behalf, give our assent only to faith, and to the plain word of Christ, which affirmeth that substance there offered, exhibited, and received, to be the very precious body and blood of our Lord, as it is plainly written by the evangelists, and also by St. Paul: where they, entreating of the institution of this sacrament, shew how our Saviour Christ, sitting at his last supper with his apostles, took bread and blessed it, and brake it, and gave it unto his disciples, and said, Take ye and eat, this is my body. And also when he gave the cup, he said, This is my blood of the New Testament, which shall be shed for many for the remission of sins. Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi.

By these words it is plain and evident to all them which with meek, humble, and sincere heart will believe Christ's words, and be obedient unto faith, that in the sacrament, the things that be therein be the very body and blood of Christ in very substance.

Which thing whosoever will deny, he denieth the very open and plain words of Christ, which cannot be but true: for he is truth itself, and cannot lie. Wherefore in this most high mystery no man ought to reason overfar, nor go about to compass the will and work of God by his weak sense and imagination: but we must without further searching give firm assent and credence unto Christ's almighty word, by the which heaven and earth were made, and not trouble our wits in labouring to comprehend the power and might of God, but rather (steadfastly giving faith to his word) apply our whole will and affection to attain the fruit and profit of this most holy sacrament towards our salvation, according to the intent of Christ's institu-

tion: who, of his inestimable mercy and love towards us, willing that we should have perfect hope, strength, comfort, and joy in him, and that we should have continual remembrance of his most dear charity shewed towards us in his death and passion, did institute this sacrament as a permanent memorial of his mercy and the wonderful work of our redemption, and a perpetual food and nourishment for our spiritual sustentation in this dangerous passage and travail of this wretched life. It is therefore necessary, that in the using, receiving, and beholding of this sacrament, we have hearty remembrance of our most loving and dear Saviour Jesu Christ, that is to say, that we think effectuously of his most bitter passion, which he, being the Lord of glory, suffered for us; and to bewail our sins, which were cause of the said death and passion, calling meekly for grace and the mercy of God, which most abundantly is obtained by the virtue and merit of the same passion: and thinking that our Lord, which gave himself in that manner for us, will not forsake us, or cast us away, but forgive us, if we truly repent, and will amend and become faithful servants to him which so dearly hath bought us, and payed for us neither gold ne yet silver, as St. Peter
1 Peter i. saith, but his own precious blood. Wherefore, seeing we be so bought, we must know that we be not our own, that is to say, we may not be at the liberty and wildness of our own flesh, nor we may not be servants to the world nor the Devil; but we must be servants to our Lord and Master Jesu Christ in all obedience unto righteousness and godliness, according to his will and commandments.

Therefore, whensoever we shall receive or use this holy sacrament, we must take heed and have reverence to the majesty thereof, and beware that we come not unworthily
1 Cor. xi. thereunto. For as St. Paul saith, He that eateth of that heavenly food, or drinketh of the cup of our Lord unworthily, that is to say, without due reverence, faith, repentance, charity, and the fear of God, he eateth and drinketh his own damnation, because he putteth no difference between the body of our Lord and other meats. And fur-

ther truly, since Christian men ought to have remembrance of God, whensoever they go to their bodily meat or drink, and receive it not without thanksgiving unto God, (as St. Paul saith, Whether ye eat or drink, or whatsoever ye do, 1 Cor. x. do it in the name of our Lord Jesu Christ;) how much more ought all Christian men, when they come to be fed at the table of our Lord, and to receive this blessed and glorious sacrament, to have special and entire devotion, with most thankful remembrance to God for his goodness declared towards us in the benefit of our redemption? And therefore amongst other names, this sacrament is called *Eucharistia*, that is to say, the sacrament of thanks and blessing: forasmuch as it setteth before us and doth exhibit unto us the very price of our redemption and salvation, which is the body of our Lord that suffered and died for us.

Furthermore here is to be noted, as touching the receiving of this sacrament, that although our Saviour Jesus Christ, at the first institution thereof in his supper, did minister it unto his disciples then present under both the kinds of bread and wine, yet that fashion and manner of ministering is not so necessary to the receiver, except it be to the priest, when he consecrateth, that without the due observation of that way, man might not receive that blessed sacrament to his salvation. For the benefit or hurt that cometh to a Christian man by receiving of this sacrament, standeth not in the fashion or manner of receiving of it, under one or both kinds, but in the worthy or unworthy receiving of the same. For he that receiveth this sacrament worthily under the one kind, as under the form of bread only, receiveth the whole body and blood of Christ, and as many and great benefits of Christ as he that receiveth it in both kinds. And therefore if any man should teach that the lay people (which by the ordinance and ancient custom of the catholic church have used to receive this holy sacrament in form of bread only) be seduced, and so cause them to think that the whole body and blood of Christ were not comprehended in that only form of bread, as well

as in both the kinds, this doctrine ought utterly to be refused and abjected, as a pestiferous and a devilish school. For surely scripture teacheth the contrary. And also natural reason, although it cannot comprehend the whole mystery of this sacrament, yet herein it teacheth us, agreeably with scripture, that the lively body cannot be without blood; and so men ought to be led from that fond opinion (if any such be) both by that faith and credit they owe to scripture, and in this point also by natural reason. Wherefore Christian men ought not to grudge at this form and manner of receiving of this sacrament under one kind, used and allowed by the catholic church, both to avoid that error afore rehearsed, and also for many other weighty considerations, concerning both the honour of the sacrament, and the liberty and commodity of the whole church, and not only laymen but also priests (saving when they consecrate) use to receive this sacrament none otherwise. Let Christian men, therefore, humbly apply themselves to put all erroneous fantasies (if any such arise) clean out of their hearts, and satisfy themselves with this, that when they receive this sacrament worthily, though it be but in one kind, they lose no part of the profit and benefit promised by virtue of the said sacrament.

Wherefore, considering (as is afore rehearsed) the dignity and excellency of this sacrament, we ought with all humbleness of heart and devotion to prepare ourselves, that we (using accordingly the same) may be partakers of such fruit and grace as undoubtedly is offered and given to all such as in due manner receive this sacrament. For they that so do, be made one with Christ, and dwell in him, and he in them, as he saith in the sixth chapter of St. John's Gospel, where he speaketh also of this sacrament: This is the bread which descended from heaven, that whosoever eateth thereof should not die. I am the lively bread, which have descended from heaven. If any shall eat of this bread, he shall live everlastingly. And then he declaring himself what he meaneth by the bread, saith, as incontinently followeth, And the bread which I

shall give is my flesh, which I shall give for the life of the world. Which words be most comfortable for the perfect confirmation and establishment of our faith in this sacrament: forasmuch as they both certify us that his very flesh, blood, and body is that meat which we receive in the sacrament, and that also it preserveth from death, and conferreth life to all which duly receive it. For seeing it is the very body of our Saviour Christ, which is united and knit to his godhead in one person, and by reason thereof hath the very virtue and substance of life in it, it must needs consequently, by the most holy and blessed participation of the same, give and communicate life also to them that worthily receive it. And it endueth them with grace, strength, and virtue against all temptation, sin, and death, and doth much ease and relieve all the troubles, diseases, and infirmities of their soul. For seeing the woman which Matt. ix. was diseased with the flux of blood (as it is written in the Gospel) was healed by touching the hem of the garment of Christ, through the virtue which came from him, how much more shall they find remedy of the sickness and malady of their soul, which with due reverence and faith receive and eat the blessed body of Christ, and so be made lively temples of him dwelling in them, yea, made as one flesh and body with him? For this heavenly meat is not turned into our substance, as other corporal meat is; but by the godly operation thereof we be turned towards the nature of it, that is to say, of earthly, corruptible, and sinful, we be made heavenly, spiritual, and strong against sin and all wickedness.

And further, it is to be remembered, that as in the receiving of this sacrament we have most entire communion with Christ, so be we also joined by the same in most perfect unity with his church, and all the members thereof. And for that cause amongst other this sacrament was instituted of our Saviour Christ, in the form of bread, to signify the unity, concord, and charity that is between Christ our head, and his mystical body the church, and every part and member thereof one with another. For as bread

is made of many grains or corns, which all make but one loaf, so should all true Christian people, being many in number, yet be all one in faith and charity, as St. Paul
1 Cor. x. saith, We be one bread and one body, all that be partakers of one bread, that is, of this blessed sacrament.

Finally, it is to be noted, that although Christ, at the first institution of this sacrament, did consecrate and give it to his disciples at supper, after they had eaten the paschal lamb, partly to declare that the sacraments and sacrifices of the old law should from thenceforth cease and take an end, and partly that by this sacrament, being the last thing that he next before his death left unto his disciples, the remembrance of him should be the more deeply and effectuously imprinted in the hearts of them, and of all other that after should receive the same; yet (as St. Augustine saith) it was thought good to the apostles, and the universal church, being moved with the Holy Ghost, for the more honour of so high a sacrament, and for the more reverence and devout receiving thereof, that it should always be received of Christian people when they be fasting, and before they receive any bodily sustenance, except it be in case of sickness or necessity.

Wherefore, considering the most excellent grace, efficacy, and virtue of this sacrament, it were greatly to be wished and prayed for, that all Christian people had such devotion thereunto, that they would gladly dispose and prepare themselves to the more often worthy receiving of the same. But seeing that in these last days charity is
Matt. xxii. waxed cold, and sin doth abound, (as Christ saith in the Gospel that it should,) yet if Christian men will avoid the great indignation of God, it shall be good for them, whensoever they receive this sacrament themselves, or be present where it is ministered or used, as specially in the time of mass, to behave themselves reverently, in pure devotion and prayer, and not to talk or walk up and down, or to offend their brethren by any evil example of unreverence to the said sacrament; except they will declare themselves to have small regard to our Saviour Christ, there bodily

present, of which unreverence and contempt may ensue, not only spiritual punishments of God, by withdrawing his grace from such ungodly persons, but also bodily and open scourge, as St. Paul sheweth to the Corinthians, That for the unworthy entreating and using of this sacrament, many amongst them were weak, sick, and died. 1 Cor. xi.

THE SACRAMENT OF MATRIMONY.

AS touching the sacrament of matrimony, and the institution thereof, you shall understand, that Almighty God, at the first creation of man, considering of his infinite goodness and wisdom how necessary it was to couple and conjoin man and woman together in marriage, as well for their mutual aid and comfort, and for the preservation and continuance of mankind in lawful succession, as also that the same generation might, after the fall of man, be exercised perpetually unto the world's end, without sin and offence towards God, did conjoin Adam and Eve together in marriage: and then instituted matrimony, and consecrated and blessed it by his holy word, as appeareth in the Book of Genesis, where is also described the virtue and efficacy of the same, by these words following: Now this bone is of my bones, and this flesh is of my flesh; and therefore the man shall leave his father and mother, and adhere and cleave unto his wife, and they shall be two in one flesh and in one body. By which words it is meant, that by the virtue and efficacy of matrimony, rightfully and by the authority of God contracted, the man and woman, which were before two bodies, be now united and made one body during their lives: so that the husband hath no power of his own body, to use the same as him list, and with whom him liketh, but it is his wife's, and with her only he may use the act of matrimony: nor the wife hath any power of her own body, to use it as her list, or with whom her liketh, but her body is her husband's body, and with him only may she use the act of matrimony. And therefore the said two persons so conjoined may not after be divided for any affection to father or mother, or for any earthly Gen. ii.

thing in the world, but each must adhere and cleave to other, forasmuch as they be now two persons in one flesh and in one body.

Secondly, how that Almighty God, allowing and approving the said institution of matrimony, sanctified and blessed it with his holy word, immediately after Noe's flood, saying unto Noe and his children in this wise: Increase, and be ye multiplied, and replenish the earth. This institution of matrimony, thus allowed by God unto Noe and his children, although it was a sufficient instruction unto them and all their posterity how to use the same in all purity and cleanness, to God's pleasure and his contentation; yet God, considering the natural inclination of man to malice and sin, did afterward further explicate and establish the same by his other laws written, whereby God prohibited that any matrimony should be made in the degrees following, that is to say:

Gen. ix.

No man shall marry with his mother, his grandame, his great grandame, and so upward: neither may he marry with the wife of his father, his grandfather, or his great grandfather, and so upward: neither any man may marry with the sister of his father, or of his mother, his grandfather or his grandmother, and so upward: neither may any man marry with the wife of him that is brother to his father, his mother, his grandfather, his grandmother, and so upward. And likewise every woman is forbidden to marry any man within any degrees above rehearsed. It is also further forbidden that any man shall marry with his sister, whether she be his whole sister or his half sister, begotten in marriage or out of marriage: neither may he marry with his brother's wife, nor with his wife's sister. Which laws of prohibition in marriage, although they were not by express words of God declared at the first institution of matrimony, ne also when the same was allowed after Noe's flood, God did engrave and imprint the same laws in the heart of man before they were written by Moses. And forasmuch as the natural light and knowledge of man was not only by original sin obscured and blinded,

but also, in the most part of men, by the increase of sin and malice, in long continuance and process of time almost perished and extinct; insomuch that they could not perceive nor judge what things were of their own nature nought and detestable in the sight of God, ne yet how far the natural honesty and reverence which we owe unto such persons as be near of our kin or alliance unto us was extended: God therefore, willing man to return from darkness, commanded his prophet Moses to promulgate and to declare by his word unto the people of Israel the said laws of prohibition of matrimony in certain degrees of consanguinity and affinity, as is before mentioned. In the declaration of the which laws of prohibition, Moses so tempered his words, that it may evidently appear thereby, that not only the Jews, but also all other the people of the world, were as much and as straitly bounden to the continual observation of the same laws, as they were to the other moral laws of the Ten Commandments.

Thirdly, that the conjunction between man and woman in matrimony doth not only signify and represent the perfect and indissoluble conjunction and union of the nature of God with the nature of man, which was fulfilled when the second Person in Trinity, descending from his Father, did take upon him the very form and substance of our nature, and so these two natures were united and knit together in one person; but also thereby is signified and represented the society and conjunction in perfect and indissoluble love and charity between Christ and his church, that is to say, the congregation of all Christian people. And this to be true, St. Paul himself affirmeth in the fifth chapter of the Epistle unto the Ephesians. In which place the apostle, minding to prove and persuade that all women, being married, ought to love, to reverence, to honour, to obey, to be subject unto their husbands in all things, even as the church is subject unto Christ; and likewise, that all husbands ought and be bound to love their wives even as they love their own selves and their own bodies, and even as Christ loveth the church his espouse; he bringeth

in the first institution of matrimony, as it was ordained by God in paradise, and allegeth the words of God, as they be before rehearsed: upon which words the apostle inferreth and saith, This conjunction of man and woman together in marriage, whereby they are knitted, united, and made all one flesh and one body, is the sacrament, that is to say, a mystery and signification of that great and marvellous conjunction which is between Christ and his church. For like as by virtue and efficacy of the first institution of matrimony, the husband and the wife be made to be but one body, whereof the husband is head; even so Christ doth knit and unite, conglutinate and make his church to be one body with him, whereof he is the very head. By the which words of St. Paul it appeareth not only what is the virtue and efficacy of matrimony, in the uniting and incorporating of two bodies in one, but also that it doth signify this other conjunction which is between Christ and his church: and that this conjunction between Christ and the church is the very self thing which is signified and represented by the other conjunction of man and woman in marriage. For though St. Paul used in this place other arguments and persuasions, taken of the law of nature, to induce married persons the one to love the other, saying, that men naturally do love and nourish their own bodies and their own flesh; yet he useth this as a reason of great efficacy to persuade his purpose, that is to say, that all husbands and wives ought so to use themselves the one to the other, that their matrimony, and all their works and affections in the same, might and should correspond, and be conformable and like unto that most holy thing which is signified and represented thereby, that is to say, unto that spiritual conjunction which is between Christ and his espouse the church. And that therefore especially the man ought and is bound to love his wife, and the wife to love and obey her husband in all things, lest by doing the contrary they should make their matrimony unlike to the thing that is signified thereby.

Ephes. v.

And thus was matrimony not only instituted by God,

sanctified by his word, and dignified by his laws, even from the beginning of the world, but also Christ himself did accept, approve, and allow the same in the New Testament, as well by his word as also by his sundry works and deeds testifying the same: insomuch that he, being invited to a certain marriage made in Cana, a town of Galilee, did vouchsafe not only to come thither, and there to honour the said marriage with his corporal presence, and with the presence also of his blessed mother and his holy apostles; but there he began also, by turning of water into wine, first to work miracles, and to manifest his glory unto the world. And afterward, in one other place, when the Pharisees came unto him, and demanded whether a man might lawfully be divorced from his wife for every cause, Christ, putting the said Pharisees in remembrance of the first institution of matrimony, said unto them, Have you not read how that God, which created all things in the beginning, did also form and create man and woman, and said these words, Therefore the man shall leave his father and mother, and shall adhere and cleave unto his wife, and they shall be two in one flesh and one body? Wherefore understand you (saith he) that sith man and woman conjoined in matrimony be by God's ordinance but one flesh and one body, they should not afterward be separated or divorced one from the other. And understand you also, that it is not lawful for any man to separate and divide those persons asunder, which by God's word and his will and power, be conjoined together. And when the Pharisees, replying thereunto, said, Why then did Moses command us to make a libel of divorce, and so to depart and separate ourselves from our wives? Christ answered them and said, Moses, considering the hardness and obstinacy of your hearts, did permit and suffer you so to do; howbeit I say unto you that it was not so at the beginning: that is to say, it is clean contrary to the godly institution and natural order of the laws of matrimony, as it was instituted by God at the beginning, that any man married should be divorced from his lawful wife, and be set at li-

John ii.

Matt. xix.

berty to marry. And therefore I say again unto you, that whosoever doth forsake his lawful wife, unless it be for adultery committed by her, and marry another, I say he committeth adultery in so doing. And likewise what woman soever doth forsake her lawful husband, and marrieth another, she also committeth adultery; and the man also that marrieth her offendeth in like manner.

These words of Christ evidently declare his sentence in the approbation of the institution of matrimony, made at the beginning of the world, and that it is Christ's will and commandment that the people of God should follow and conform their doings unto the laws of matrimony then made, and should observe the same in such purity and sanctimony as it was first ordained, without separation or divorce, and that under the pain of damnation.

And here also is one thing specially to be noted, that in these words of Christ (That which God hath conjoined man may not separate) is declared the infinite benignity and goodness of God towards us, in that he hath not only conjoined our first progenitors, Adam and Eve, together in marriage, whereby he gave unto us the original beginning of our procreation, but that he doth also ever sith that time continually assist man and woman, and worketh with them in this conjunction of marriage, and is the very author of all matrimonies which be lawfully made between
Heb. xiii. man and woman. And therefore St. Paul saith, *Honorabile conjugium in omnibus, et thorus immaculatus;* that is to say, Matrimony is honourable in all, and the bed undefiled.

Another thing also is to be noted, that not only the act and procreation, which else of itself were unlawful, is by the sacrament made lawful, but also that the good bringing up of children born in matrimony is so well accepted of God, that unto it, as unto other good works done in faith by grace, is promised life everlasting, according to
1 Tim. ii. the words of St. Paul, where he saith, The woman was seduced and blinded by the serpent, and so sinned deadly; but she shall be saved by procreation and bringing forth of

children, if the same do persevere and continue in faith and love towards God, and in holiness and temperance in their acts and deeds. And as this is spoken of the woman, so it is also verified in the man, doing his duty likewise as is required of the woman.

Finally it is to be considered, how in matrimony be commended specially three good things, all which they that contract matrimony ought to remember and regard. First of all, the thing itself which is signified thereby, which, as is said before, is the high, the mighty, and incomprehensible work of God, in the conjunction of Christ and the church together, wrought by him to our singular benefit and everlasting salvation: and that therefore the man and wife ought to live together in perfect unity and concord, and to love each other as their own bodies, and to use the same in all cleanness, purity, and honour, even as Christ himself loved his espouse the church, and suffered all afflictions and pains to make her glorious, and void from all manner of spot or wrinkle of uncleanness. Which matter St. Paul most godly declareth, in his Epistle to the Thessalonians, where he writeth in this manner: I pray you, brethren, and instantly desire you, for our Lord Jesu Christ's sake, that like as ye have heard heretofore of us, how and in what manner you should go forward, and please God, so ye do proceed in the same, and that after such sort and manner that you may continually profit and increase therein. You remember, I doubt not, what precepts and commandments I have given unto you in times past, in the name of our Lord Jesu Christ. And now in like manner, and in his name also, I say again unto you, that the will and commandment of God is, that you should sanctify yourselves, that is to say, that you should abstain from all manner of fornication, and that every one of you should use and keep the vessel of his body in holiness and honour, and not in desire of carnal concupiscence, like as the Gentiles do, which know not God: and that no man should craftily compass and circumvent his brother to ob-

Ephes. v.

1 Thess. iv.

tain his fleshly lusts: for Almighty God taketh vengeance upon all such people as do commit any of those things. Know you also, that God hath not called us to uncleanness and filthiness of life, but unto holiness and sanctimony. And therefore I do exhort you all, and in the name of God command you, to eschew all fornication and adultery, all uncleanness and carnal concupiscence, all filthiness and unpure living in fleshly lusts of the body. And I say further, that whosoever despiseth and breaketh these my commandments doth not despise me, but despiseth God: for they be his commandments, whose Spirit ye have received.

The second good thing which ought to be remembered in the said sacrament, is the faith and mutual promise made between the husband and the wife conjoined in lawful matrimony, whereby, and by the virtue of the said sacrament, the persons so lawfully conjoined be bound each one to keep promise with the other, according to such trust and confidence as each had in the other, and expressed by words in the same contract; which promise God did assist and ratify, and is now party thereunto: so that the breach of that promise and faith is now a high and displeasant offence unto Almighty God, like as the observation and keeping thereof is in the sight of God pleasant, acceptable, and meritorious, and the knot also and bond of matrimony contracted between the said persons is made thereby to be indissoluble. Truth it is, that if in any marriage it may appear and be duly proved that there is such insufficient impediment, by the laws of God or by the laws of the realm, that the same matrimony was at the beginning unlawful and of none effect; in that case the church may and ought to divorce the same persons so unlawfully contracted, and declare that such matrimony is unlawful, and the bond thereof to be of no strength or efficacy, because it was never good from the beginning. Notwithstanding, in marriages lawfully made, and according to the ordinance of matrimony prescribed by God and the laws of every

realm, the bond thereof cannot be dissolved during the lives of the parties between whom such matrimony is made.

The third good thing to be considered and observed in matrimony is the child that cometh of marriage, and the good and virtuous education and bringing up of the same. Whereunto all married men and women ought to have a special regard, and to follow therein the example of Tobit, Tobit iv. which taught his son from his infancy to love and dread God, and to flee and abstain from all manner of sin for God's sake. For surely, if the fathers and mothers be negligent in good bringing up of their children in their youth, and suffer them to fall into follies and sin, in default of due correction and chastisement of them for the same, no doubt they shall answer unto God for it, as it appeareth by the great stroke and punishment of God, when he did suddenly strike Ely unto death, because that 1 Sam. ii. and iv. he, knowing his children to do amiss, did not punish them therefore.

And therefore let all parents employ their diligence and busy care to educate and instruct their children by all means in virtue and goodness, and to restrain them from vices by convenient discipline and castigation, according to the saying of the Wise Man: Withdraw not thy just Prov. xxiii. discipline from thy child; for if thou do so, he will fall into sundry inconveniences, and so finally shall be lost and undone. Wherefore spare not to chastise thy child with the rod; and so doing, thou shalt deliver his soul from hell. And concerning the child's duty towards the father, it shall be declared hereafter in the Commandments.

THE SACRAMENT OF ORDERS.

AS concerning the sacrament of orders, it is to be understand, that order is a gift or grace of ministration in Christ's church, given of God to Christian men, by the consecration and imposition of the bishop's hands upon them; and this sacrament was conferred and given by the apostles, as it appeareth in the Epistle of St. Paul to Ti-

mothy, whom he had ordered and consecrate priest;
2 Tim. i. where he saith thus: I do exhort thee that thou do stir up the grace of God, the which is given thee by the imposition of my hands. And in another place he doth monish the same Timothy, and put him in remembrance of the room and ministry that he was called unto, in these words:
1 Tim. iv. Do not neglect the grace which thou hast in thee, and the which is given thee through prophecy and with imposition of hands, by the authority of priesthood. Whereby it appeareth that St. Paul did consecrate and order priests and bishops by the imposition of his hands. And as the apostles themselves, in the beginning of the church, did order priests and bishops, so they appointed and willed the other bishops after them to do the like, as St. Paul manifestly
Titus i. sheweth in his Epistle to Titus, saying thus: For this cause I left thee at Crete, that thou shouldest ordain priests in every city, according as I have appointed thee. And to
1 Tim. v. Timothy he saith, See that thou be not hasty to put thy hands upon any man.

And here is to be noted, that although this form before declared is to be observed in giving orders, yet there is no certain rule prescribed or limited by the word of God for the nomination, election, presentation, or appointing of any such ecclesiastical ministers; but the same is wholly left unto the positive laws and ordinances of every Christian region, provided and made or to be made in that behalf, with the assent of the prince and ruler. And as concerning the office and duty of the said ecclesiastical ministers, the same consisteth in true preaching and teaching the word of God unto the people, in dispensing and ministering the sacraments of Christ, in consecrating and offering the blessed body and blood of Christ in the sacrament of the altar, in loosing and assoiling from sin such persons as be sorry and truly penitent for the same, and excommunicating such as be guilty in manifest crimes, and will not be reformed otherwise; and finally, in praying for the whole church of Christ, and specially for the flock committed unto them. And although the office and ministry

of priests and bishops stand chiefly in these things before rehearsed, yet neither they nor any of them may exercise and execute any of the same offices, but with such sort and such limitation as the ordinances and laws of every Christian realm do permit and suffer.

And because it is not meet that this so chargeable a cure should be committed to every man that peradventure ambitiously would desire it; therefore St. Paul doth diligently set out to his disciples, Timothy and Titus, the conversation, learning, conditions, and qualities of them that should be admitted to the ministry of priesthood; writing in this manner: A bishop or a priest ought to be blameless, as the steward of God, not wilful, not angry, no drunkard, no fighter, not greedy of filthy lucre, but given to hospitality, liberal, discreet, sober, righteous, devout, temperate, and continent, and such one as holdeth the true word of doctrine, that he may be able to exhort with wholesome learning, and to reprove them that say against it. Thus we have shortly touched, first the ordering of priests and bishops; secondly, their ministry, office, and duty, with the charge and cure belonging thereunto; and finally, the qualities and conditions required in the same. 1 Tim. iii. and Tit. iii.

And forasmuch as it is an old heresy of the Donatists, condemned in the general councils, to think that the word of God and his sacraments should be of no efficacy, strength, or virtue, when they be ministered by evil men, it is to be remembered, that according to the saying of St. Gregory Nazianzene, Like as there is no difference between the selfsame image or figure of any thing imprinted with a signet of gold and a signet made of iron or of wood, or any other viler matter, even so the word of God and the sacraments of God, ministered by an evil and naughty man, be of the selfsame vigour, strength, and efficacy, as when they be ministered by a man of excellent virtue and goodness. The cause and reason whereof is, for that the priests and bishops, although in the execution of their office and administration they do use and exercise the power and authority of God committed unto them, yet they be

not the principal causers, nor the sufficient, or of themselves the efficient causers or givers of grace, or of any other spiritual gift which proceedeth and is given of God by his word and his sacraments; but God is the only principal, sufficient, and perfect cause of all the efficacy of his word and his sacraments; and by his only power, grace, and benefits it is that we receive the Holy Ghost and his graces, by the office and administration of the said priests and bishops; and the said priests and bishops be but only as officers to execute and minister with their hands and tongues the outward and corporal things wherein God worketh and giveth grace inward, according to his pact and covenant made with and to his espouse the church. And this also Chrysostom affirmeth, the eighty-fifth Homily upon St. John, where he saith in this manner: What speak I of priests? I say that neither angel nor archangel can give us any of these things which be given unto us of God; but it is the Father, the Son, and the Holy Ghost, which is the effectual cause of all these things; the priest doth only put to his hands and his tongue. And in this point St. Ambrose also agreeth with the said sayings of Chrysostom, writing thus: The priest layeth his hands upon us, but it is God that giveth the grace; the priest layeth upon us his beseeching hands, but God blesseth us with his mighty hand; the bishop consecrateth another bishop, but it is God that giveth the worthiness. Wherefore we must always think and believe that the virtue and efficacy of the word of God and his sacraments consisteth and dependeth in and upon the commandment, ordinance, power, and authority of God only, and that neither the merits or worthiness of the ministers, be they never of such excellency, do give them their authority, strength, or efficacy; neither yet the malice nor corrupt living of them, be it never so evil, can frustrate or take away from the said word or sacraments their said power, authority, strength, or virtue.

Acts vi. Moreover, as touching the order of deacons, we read in the Acts of the Apostles, that they were ordered and insti-

tuted by the same apostles by prayer and imposition of their hands upon them. And as for the qualities and virtuous conversation which be required in them, St. Paul setteth them out, in his Epistle to Timothy, in these words: 1 Tim. iii. Deacons ought to be chaste, not double-tongued, no drunkards, not greedy of filthy lucre, having the mystery of faith in a pure conscience. And their office in the primitive church was partly in ministering meat and drink and other necessaries to poor people found of the church, partly also in ministering to the bishops and priests, and in doing their duty in the church. And of these two orders only, that is to say, priests and deacons, scripture maketh express mention, and how they were conferred of the apostles by prayer and imposition of their hands. And to these two the primitive church did add and conjoin certain other inferior and lower degrees, as sub-deacons, acolytes, exorcists, with divers other, of the which mention is made of, both of the most ancient writers that we have in the church of Christ, after the apostles, and also in divers old councils, and namely, in the fourth council of Africa, in which St. Augustine was present, whereas all the kinds of orders which were then in the church be rehearsed, and also with what rites and ceremonies they were conferred and given at that time. And thus by succession from the apostles hath order continued in the church, and hath ever been called and counted for a sacrament, as it may appear by divers other ancient writers, and specially by St. Augustine, where he writeth thus, speaking both of the sacrament of baptism and of order: Either of them (saith he) is a sacrament, and either of them is given to men by a certain consecration, the one when a man is baptized, and the other when he is ordered: and therefore neither of them both may be iterate or repeated in the catholic church of Christ.

And whereas we have thus summarily declared what is the office and ministration which in holy scriptures hath been committed to bishops and priests, and in what things it consisteth, as is afore rehearsed, lest peradventure it might

be thought to some persons that such authorities, powers, and jurisdictions, as patriarchs, primates, archbishops, and metropolitans, now have, or heretofore at any time have had justly and lawfully over other bishops, were given them by God in holy scripture: we think it expedient and necessary, that all men should be advertised and taught, that all such lawful powers and authorities of one bishop over another were and be given to them by the consent, ordinance, and positive laws of men only, and not by any ordinance of God in holy scripture. And all other power and authority which any bishop hath used or exercised over another, which hath not been given to him by such consent and ordinance of men, (as is aforesaid,) is in very deed no lawful power, but plain usurpation and tyranny.

And therefore whereas the bishop of Rome hath heretofore claimed and usurped to be head and governor of all priests and bishops of the whole catholic church of Christ, by the laws of God; it is evident, that the same power is utterly feigned and untrue, and was neither given to him by God in his holy scripture, nor allowed by the holy fathers in the ancient general councils, nor yet by the consent of the whole catholic church. For it is plain that Christ never gave unto St. Peter, or to any of the apostles or their successors, any such universal authority over all the other. But he set them all indifferently, and in like power, dignity, and authority, as it doth evidently appear in all such places where any authority is given to them by Christ. And also by St. Paul, in his Epistle to the Galatians, where he compareth himself to James, Peter, and John, which were the most notable among the apostles, affirming himself to be equal in authority with them.

Galat. ii.

And as concerning the most ancient and most famous holy general councils, it is evident that they gave the bishops of Rome no such authority; for in them be divers acts and decrees plainly testifying the contrary.

As first, in the former council of Nice, among other, there is one decree, that the patriarchs of Alexandria and Antiochia should have like power over the countries about

those cities, as the bishops of Rome have had over the countries about Rome.

Also in the council Milenitan, in which council St. Augustine was present, and subscribed to the same, it was decreed, that if any clerk of the countries of Africa would appeal out of Africa unto any bishops beyond the sea, that such a one should be taken throughout all the countries of Africa as a person excommunicate.

Moreover in the general council Constantinopolitan the first, it was likewise decreed, that every cause and controversy between any persons should be determined within the provinces where the matters did lie, and that by the bishops of the same provinces; and also that no bishops should exercise any power out of his own diocese or province. And this was also the mind of the holy doctor and martyr St. Cyprian, and of the other holy fathers of Africa, before the time of any general council.

And for the better and more plain and assured confirmation that the bishop of Rome hath no such universal authority, neither by God's law, ne yet by any ordinances of any ancient catholic council; it is to be considered, that in the sixth great council Carthaginense, the bishop of Rome sent his legates to that council to allege and vindicate his usurped primacy, and by title of the same to defend and maintain the receiving of appeals made unto him of causes and controversies commenced in Africa, because the whole council had by their decree prohibited and forbidden before all such appeals to any foreign bishop. In the entreating and debating of which matter, the bishop of Rome for his title alleged only a canon, made (as he pretended) in the first Nicene council; the bishops of Africa denying any such canon to be made. For trial whereof, messengers were sent to the patriarchs sees of the Orient, to make search for the whole canons of that council. And finally, after long and diligent search, when the whole canons were brought forth from thence, there was no such canon amongst them as the bishop of Rome for his said title had alleged.

Whereupon two things are to be noted, as evident by the premises. First, that the bishop of Rome hath no such primacy, nor any such can challenge by any words in scripture: for then the bishop of Rome would at that time by his legates have alleged it, and the great multitude of so many fathers, as were assembled in that African council, (of whom St. Augustine was one,) were so well and profoundly learned in holy scripture, that no such thing (if it were there) could have been hid unto them. And also they were so good and virtuous, that if they had known it there, they then would have made no act before to the contrary, nor yet at that time so earnestly and extremely refused it.

The second thing to be noted, as evident by the premises, is, that the bishops of Rome have no such power given them by any ancient general council. For they at that time of this African council would then have alleged it, where indeed they alleged none but a pretensed canon of the first Nicene council; which, after great trial and search, as is aforesaid, could never be found in the authentics. And that chapter authentic, which of all the canons of that council most concerneth the bishop of Rome, maketh directly and plainly against the said pretensed universal primacy, giving (as is said before) to other patriarchs like and equal authority in their countries, as bishops of Rome had and used then in the countries about Rome.

Thirdly, that the bishops of Rome had no such universal primacy given unto them by the common consent of the whole catholic church, it well appeareth in that, that divers patriarchs and archbishops have of ancient time refused to owe unto them any such subjection as they, by colour of an universal primacy, challenged and required over them; as the patriarchs of Constantinople, and other of the east, and the archbishops of Ravenna, Milan, and such other. And also Agatho himself, being bishop of Rome, long after the four first universal councils, in his letters sent unto the emperor, concerning a general council to be holden at Constantinople, plainly declareth and

confesseth his primacy to extend only to the bishops of the west and north parts; and that in such wise, as it is evident, that at that time the bishops of Rome, neither by the words of scripture, nor by any decree of ancient general councils, nor by the consent of the whole catholic church, had any such universal primacy as he now requireth.

And if the bishops of Rome will allege any later councils for their pretensed universal primacy, as the councils of Constance, Basil, and Florence; it is manifest and open that the councils of Basil and Constance were in the time of schisms, and they which were there, divided into factions, after the favour of their princes, which princes were also divided, some favouring the one part of the schism, some the other. And the great part of the learned men that were there were of this later institute religious, and therefore obsequent to the pleasure and will of the bishops of Rome, and brought up only in this later scholastical doctrine, and little exercised or learned in the holy scriptures, or in the old ancient doctors and writers. And both of those councils were dissolved and broken up, without any perfect end or conclusion. And sith that time the canons pragmatical of these two councils be no where used nor yet alleged as to be of effect by the authority of those councils. And as to the council Florentine, over and besides that the greatest part of learned men there were such as we spake of before, the consent also in this matter of the Orientals and Grecians that were there seemed to the whole countries that sent them so far both against scripture and general councils, and their ancient holy writers, that they forthwith shewed themselves so much discontent with that consent of their ambassadors, that they then neither would receive the determination concerning the universal primacy of the bishop of Rome, neither sith that time could be induced to agree to the same.

And thus by all those things before rehearsed, it plainly appeareth that the bishops of Rome claiming this pre-

tensed universal primacy, do yet not only without any ground of holy scripture, and without any consent of the whole catholic church, but also contrary to the determination and decrees of such general councils as the bishops of Rome these many hundred years unto this day in their creation do solemnly and expressly profess to keep and observe. For, as it appeareth by their own laws and acts from time to time, every bishop of Rome, when he is created, doth openly and solemnly profess that he shall inviolably observe and keep all the canons of the first eight general councils, among the which be the canons before rehearsed, plainly repugnant and contrary to his said pretensed universal primacy.

Finally, this being manifestly declared and proved, that the bishops of Rome hath not justly and lawfully any such universal power over the bishops and clergy, all wise men may easily perceive and see that they may much less claim to have the whole monarchy of the world, and such authority over all princes and kings, that they may thereby depose them from their realms, dominions, and seigniories, and transfer and give the same unto such persons as them liketh: whereas the scripture doth teach and command the contrary, that is to say, that all Christian people, as well priests and bishops as all other, should be obedient unto princes and potestates of the world. For the truth is, that God constituted and ordained the authority of Christian kings and princes to be the most high and supreme above all other powers and officers in this world, in the regiment and government of their people, and committed unto them, as unto the chief heads of their commonwealths, the cure and oversight of all the people which be in their realms and dominions, without any exception: and to them of right, and by God's commandment, belongeth not only to prohibit unlawful violence, to correct offenders by corporal death, or other punishment, to conserve moral honesty among their subjects, according to the laws of their realms, to defend justice, and to procure the public weal and common peace and tranquillity in out-

ward and earthly things; but specially and principally to defend the faith of Christ and his religion, to conserve and maintain the true doctrine of Christ, and all such as be true preachers and setters forth thereof, and to abolish abuses, heresies, and idolatries, and to punish with corporal pains such as of malice be the occasion of the same. And finally, to oversee and cause that the said bishops and priests do execute their pastoral office truly and faithfully, and specially in those points which by Christ and his apostles was given and committed unto them: and in case they shall be negligent in any part thereof, or would not diligently execute the same, to cause them to redouble and supply their lack: and if they obstinately withstand their prince's kind monition, and will not amend their faults, then and in such case to put other in their rooms and places. And God hath also commanded the said bishops and priests to obey with all humbleness and reverence both kings and princes and governors, and all their laws, not being contrary to the laws of God, whatsoever they be, and that not only *propter iram*, but also *propter conscientiam*, that is to say, not only for fear of punishment, but also for discharge of conscience. Whereby it appeareth well that this pretended monarchy of the bishop of Rome is not founded upon the gospel, but it is repugnant thereunto.

And therefore it appertaineth to Christian kings and princes, for the discharge of their office and duty toward God, to endeavour themselves to reform and reduce the same again unto the old limits and pristine estate of that power which was given to them by Christ, and used in the primitive church. For it is out of doubt that Christ's faith was then most firm and pure, and the scriptures of God were then best understand, and virtue did then most abound and excel. And therefore it must needs follow, that the customs and ordinances then used and made be more conform and agreeable unto the true doctrine of Christ, and more conducing unto the edifying and benefit

of the church of Christ, than any customs or laws used or made by the bishop of Rome, or any other addicted to that see and usurped power sith that time.

And therefore whereas the king's most royal majesty, considering of his most excellent wisdom, not only the notable decay of Christ's true and perfect religion amongst us, but also the intolerable thraldom, captivity, and bondage, with the infinite dangers and prejudices which we his subjects continually sustained by reason of that long usurped and abused power which the bishops of Rome were wont to exercise here in this realm; hath now, of his most godly disposition, and by the consent of his nobles spiritual and temporal, by authority of the whole parliament, determined no longer to suffer the bishop of Rome to exercise any part of his usurped jurisdiction here within this realm, but clearly to deliver us from the same, and restore us again unto our liberty.

Surely we have great cause most joyfully and thankfully to embrace and accept the same, considering that thereby no prejudice is done to God's word or his ordinances. For, as we have shewed and declared before, it was by princes' sufferance only that the bishop of Rome exercised any such jurisdiction within this realm, and not by the authority given unto him by Christ. And as for the bishop of Rome, he cannot pretend himself no more to be grieved or injured therewith, than any of the king's officers might worthily think that the king's highness should do him wrong, in case he should upon good cause remove him from his room and office, and commit it to another. And as for us the king's faithful subjects, we shall undoubtedly receive and have thereby singular wealth and commodity, as well spiritually to the edifying of our souls, as corporally to the increase of our substance and riches. The which how much it was impaired and decayed continually from time to time, by the great exactions of the bishops of Rome, and such treasures as went yearly out of this realm to his coffers for annates, annuities, and exemptions, pardons, and

such other unlawful exactions; we doubt not but all men, endued with any wit and zeal to the wealth of this our country, do right well perceive and understand, and accordingly with heart and mind will not only pray for the king's highness and his preservation, by whose occasion this light came first unto us, but also firmly and constantly stick to those laws, whereby we have so much ease of wrongful exactions and abuses, and also our prince and king now enjoyeth most rightfully his just title, with restitution of his royal and imperial dignity and princely governance.

THE SACRAMENT OF CONFIRMATION.

WE read in holy scripture how the apostles, in the beginning of the church, although they did certainly know and believe that all such as had duly received the sacrament of baptism were by virtue and efficacy thereof perfectly regenerated in Christ, perfectly incorporated and made the very members of his body, and had received full remission of their sins, and were endued with graces and gifts of the Holy Ghost; yet they went unto the people after they were baptized, and so by their prayer and imposition of their hands upon them, the Holy Ghost was given and conferred unto them. And the said people did speak divers languages, and prophesied: whereby not only they which had received baptism, and professed Christ, were the better confirmed and established in Christ's religion, and made more constant to confess the same; but also other which were out of the church, and infidels, might the sooner be reduced by such gift and miracle from their errors, and be brought into the right belief of Christ and his gospel.

Whereupon the holy fathers of the primitive church, taking occasion, and founding themselves upon the said acts and deeds of the apostles, and considering also that such as had once received the gifts and benefits of the Holy Ghost by the sacrament of baptism, might, and

oftentimes did indeed, by temptation, frailty, or otherwise by their own sin and malice, lose and fall from the same again; did use and observe (as it hath been hitherto by succession of ages continued) that all Christian people should, after their baptism, be presented to their bishops, to the intent that by their prayers and imposition of their hands upon them, and consigning them with the holy chrism, they should be confirmed, that is to say, they should receive such gifts of the Holy Ghost, as whereby they should be so corroborated and established in the gifts and graces before received in baptism, that they should not lightly fall again from the same, but should constantly retain them, and persevere therein, and should also be made stronger and hardier, as well to confess boldly and manfully their faith before all the persecutors of the same, and to resist and fight against their ghostly enemies, the world, the Devil, and the flesh, as also to bear the cross of Christ, that is, to suffer and sustain patiently all the afflictions and adversities of this world, and finally that they should attain increase and abundance of virtues and graces of the Holy Ghost.

And although men ought not to contemn this sacrament, but should present their children unto the bishop to receive at his hands the sacrament of confirmation, yet it is not to be thought that there is any such necessity of confirmation of infants, but that they being baptized, and dying innocents before they be confirmed, shall be assured to attain everlasting life and salvation by the effect of the sacrament of baptism received.

THE SACRAMENT OF EXTREME UNCTION.

AS touching extreme unction, we must understand, how according to scripture, and the rule and order prescribed by the holy apostle St. James, the catholic church of Christ hath observed and ministered this sacrament to such as have required it in their sickness and disease of body, to the intent that by the working of God in ministration

thereof the sick man, through prayer of the priest the minister, and such as assist him, might be relieved of his bodily disease, and also attain pardon and remission of his sins. For St. James saith, If any be sick among you, let him call for the priests of the church, and let them pray over him, anointing him with oil in the name of our Lord; and the prayer of faith shall save the sick man; and if he be in sins, they shall be forgiven him.

By which words, like as the use of the sacrament is confirmed and proved, so that the church may well use the same, with assurance that God assisteth the ministration thereof; so we must also remember, that although health of body, which here is prayed for, doth not always follow, yet we should not doubt but God ordereth man's prayer therein always to the best, as he doth of his infinite goodness all other prayers that men make, who indeed know not what they should ask, ne what is best or most profitable for them. Wherefore albeit we be taught to make all our prayers in a most certain faith, to attain our desires, according to the general promise made by God through Christ, Ask and you shall receive; which promise cannot fail, for God's word cannot be frustrate, but taketh ever effect; yet may we not trust our own determination and our judgment so precisely in our prayers and requests, but committing ourselves wholly to God's governance, we ought to take, esteem, and judge for the best whatsoever God shall order and dispose for us, although it be contrary to our prayer and desire, which must ever have direction and submission to God's pleasure, who knoweth our necessities, and can and will dispose all things sweetly and pleasantly, to the attaining of everlasting comfort, which all good men chiefly desire and pray for. Matt. vii.

And whereas St. James speaketh of remission of sin, to be obtained in this sacrament, inasmuch as the remission of sin is a necessary petition to be made of and for all men, considering the frailty of man's nature, which continually sinneth, and therefore continually is taught to say, *Dimitte* Matt. vi.

nobis debita nostra, Lord, forgive us our trespasses; we ought assuredly to trust that God, working in the ministration of his sacrament, doth by the prayer of the minister, and of such as assist him, forgive those sins of the sick man, which, by the frailness of his nature, in sudden motions and vehement agonies, he doth commit and fall into.

And yet we ought not thereupon to conceive a vain false hope of the effect of this sacrament, that, living in filthy and abominable sin, and not caring to be delivered from it by true penance, we should, by the ministration of extreme unction, have all our sins forgiven; for this sacrament is ministered fruitfully only to those that be members of Christ's church, and such as, being fallen out of the state of grace by deadly sin, have been by penance restored to the same; which men, by this sacrament, be strengthened and comforted in their agony and fight against the Devil, who, in the time of sickness and vexation of the body, is very busy to assault them

And where it is called the extreme unction, that is to say, the last unction, we must not so understand it, as though this sacrament might never be ministered but once, that is to say, in extreme peril of death, when men be without hope of life; for it should rather be ministered in the entry of sickness, and so oftener, whensoever any great and perilous sickness and malady shall come to any man. But the fathers of the church did call it by the said name of extreme unction, because it is the last in the respect of the other unctions, which be ministered before, in the other sacraments of baptism, confirmation, and order, in which sacraments Christian men be also anointed.

And forasmuch as the sacrament of the altar (being duly received) is the very spiritual food and the very sustentation, comfort, and preservation of all Christian men in all dangerous passages and adventures; therefore it is expedient that the said sacrament of the altar should be received after this anoiling done, in the time of sickness.

For surely the receiving of the body of our Saviour Jesu Christ is the very consummation, not only of this, but also of all other sacraments.

THE seven sacraments thus declared, the use and effect of them doth manifestly appear. For by baptism we be incorporated into the body of Christ's church, obtaining in that sacrament remission of sin, and grace, wherewith we be able to lead a new life.

By the sacrament of penance, they that be fallen into deadly sin may be restored unto the state of grace received in baptism, and so made again the lively members of Christ's mystical body.

In the most blessed sacrament of the altar is the most precious body and blood of our Saviour and Redeemer Jesu Christ, both in form of bread and wine, by whom, for whom, and in whom all sacraments take effect; and therefore is this the most worthy sacrament, and of highest dignity.

The sacrament of matrimony is a necessary thing for due generation of man to God's pleasure, which, although it be honourable and acceptable to God, and therefore the lawful conjunction of man and woman is assisted by God in this holy sacrament, yet this estate is not commanded as necessary to any particular man, but left at liberty to all men, saving priests, and to other, which, of their free liberty, by vow advisedly made, have chosen the state of continency, who, according to their free choice, must freely and willingly continue in the same.

The sacrament of order, although it be not commanded to any particular man as necessary for the attaining of everlasting life, yet in the church, which is the mystical body of Christ, it hath a necessity, to the intent that by ministers duly placed there may be due spiritual fathers for spiritual generation. So that both the estates of matrimony and order be for the whole church necessary, but yet not so necessarily commanded to any particular man.

The other two sacraments of confirmation and extreme unction, although they be not of such necessity but that without them men may be saved, yet, forasmuch as in the ministration of them, if they be worthily taken, men receive more abundantly ghostly strength, aid, and comfort, they be very wholesome and profitable, and to be desired and reverently received.

THE TEN COMMANDMENTS

OF

ALMIGHTY GOD.

1. *THOU shalt have none other gods but me.*
2. *Thou shalt not have any graven image, nor any likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth, to the intent to do any godly honour and worship unto them.*
3. *Thou shalt not take the name of thy Lord God in vain.*
4. *Remember that thou keep holy the sabbath day.*
5. *Honour thy father and thy mother.*
6. *Thou shalt do no murder.*
7. *Thou shalt not commit adultery.*
8. *Thou shalt not steal.*
9. *Thou shalt not bear false witness against thy neighbour.*
10. *Thou shalt not unjustly desire thy neighbour's house, nor thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

THE EXPOSITION OF THE FIRST COMMANDMENT OF GOD.

Thou shalt have none other gods but me.

THIS first commandment, like as it is first in order, so it is the most chief and principal among all the other precepts. For in this first commandment God requireth of

us those things, in the which consisteth his chief and principal worship and honour, that is to say, perfect faith, sure hope, and unfeigned love and dread of God.

And therefore it is to be noted, that to have God, is not to have him as we have other outward things, as clothes upon our back, or treasure in our chests, nor also to have him in our mouth outwardly, or to worship him with kneeling, or such other gestures only: but to have him our God, is to conceive him in our hearts, to cleave fast and surely unto him with heart and mind, to put all our trust and confidence in him, to set all our thoughts and care above all things to please him, and to depend wholly of him, taking him to be infinitely good and merciful unto us, being his creatures, and continuing in his flock.

Secondly, God commandeth us thus to do to him only, and to no creature, nor to no false and feigned God. For as a kind and loving man cannot be content that his wife should take any other husband; so cannot our most kind and most loving God and Creator be pleased if we should forsake him, and take any other gods. And surely he is more present with us, and more ready to shew us all kindness and goodness, than any creature is or can be. And already of his gift we have all that we have, meat, drink, clothe, reason, wit, understanding, discretion, and all good things that we have pertaining both to the soul and the body. And therefore he will not suffer unpunished so much ingratitude and unkindness at our hands, that we should forsake him, and fix our faith and godly trust in any other thing besides him.

Thirdly, by this precept God commandeth us not only to trust thus in him, but also to give him the whole love of our hearts above all worldly things, yea and above ourselves, so that we may not love ourselves, ne any other thing but for him, according as Moses saith in the book of Deuteronomy, Thy Lord God is one God, and thou shalt love him with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength and power. And this love must bring with it a fear that even for very pure

Deut. vi.

love we ought to be much ashamed and afraid to break the least of his commandments. Like as the child, the more he loveth his father, the more he is loath and afraid to displease him in any manner of case.

Fourthly, all they offend against this commandment, which set their hearts and minds upon any worldly thing above God. For whatsoever we love above God, so that we set our minds upon it more than we do upon God, or for it we will offend God, truly we make that for the time our god. For, as St. Paul saith, The covetous man maketh his goods his god. And, The gluttonous man maketh his belly his god. For the one setteth his mind upon his goods, the other upon his belly, more than they do upon God; and for them they will not stick to offend God.

Also, all they which have more confidence in the creatures of God than in God, do make the creatures of God their god. And how grievously God is offended therewith, we find in the book of Paralipomenon, where it is written, that when Asa king of Judah, being sore constrained by Baasha king of Israel, sent for help to Ben-hadad king of Syria, and gave him great treasure for to allure him to his aid, our Lord sent the prophet Hanani to Asa the king of Judah, who said unto him on this manner: Because thou hast trusted in the king of Syria, and not in thy Lord God, therefore the host of the king of Syria is escaped from thy hands. Were not they of Ethiopia and Libya of far greater power, both in chariots and horsemen, and in number and multitude, which were innumerable? and yet our Lord (as long as thou diddest put thy trust in him) did yield them into thy hands. The eyes of God do behold all the world, and giveth strength to them that trust in him with all their heart. In which words it doth appear, that it is laid to Asa's charge that he did not believe in our Lord, because he did more trust in Ben-hadad, the heathen prince, than in our Lord. 2 Chron. xvi.

It is noted also in the same chapter, that whereas Asa had very great pain in his feet, he sought not to our Lord for remedy of his disease, but trusted more in the art and

remedy of physic. Whereby we may learn, that it is one great part of perfect belief in our Lord God to put our trust and confidence most principally and above all other in him. Wherefore they that do otherwise do transgress this commandment, and make to them other gods.

Also, all they transgress this commandment, which either presume so much upon the mercy of God, that they fear not his justice, and by reason thereof do still continue in their sin, or else so much fear his justice that they have no trust in his mercy.

Also they be of the same sort, which by lots, divination, chattering of birds, and looking of men's hands, or other unlawful or superstitious crafts, take upon them certainly to tell, determine, and judge beforehand of men's acts and fortunes, which be to come afterward. For what do they but make themselves gods in this behalf? As the prophet Esay saith, Tell us afore what shall come, and we shall say that ye be gods. Isaiah xli.

Also, all they which by charms and witchcrafts do use any prescribed letters, signs or characts, words, blessings, rods, crystal stones, sceptres, swords, measures, or for any superstitious intent, charms or witchcrafts, hang St. John's Gospel, or any other thing about their necks, or any other parts of their bodies, or use to drink holy water, or any other such vain observation, trusting thereby to continue in long life, to drive away sickness, to preserve them from sickness, fire, water, or any other peril, otherwise than physic or surgery doth allow, do also offend against this commandment.

But most grievously of all, and above all other, they do offend against this commandment, which profess Christ, and, contrary to their profession made at their baptism, do make secret pacts and covenants with the Devil; or do use any manner of conjurations to raise up devils for treasure, or any other thing hid or lost, or for any manner of cause, whatsoever it be; for all such commit so high offence and treason to God, that there can be no greater. For they yield the honour due unto God to the Devil,

God's enemy. And not only all such as use charms, witchcrafts, and conjurations, transgress this chief and high commandment, but also all those that seek and resort unto them for any counsel or remedy, according to the saying of God, when he said, Let no man ask counsel of them that use false divinations, or such as take heed to dreams, or chattering of birds. Let there be no witch or enchanter amongst you, or any that asketh counsel of them that have spirits, nor of soothsayers, nor that seek the truth of them that be dead; for God abhorreth all these things. Deut. xviii.

THE EXPOSITION OF THE SECOND COMMANDMENT OF GOD.

Thou shalt not have any graven image, nor any likeness of any thing that is in heaven above, or in earth beneath, or in the water under the earth, to the intent to do any godly honour and worship unto them.

BY these words we be not forbidden to make or to have similitudes or images, but only we be forbidden to make or to have them to the intent to do godly honour unto them, as it appeareth in the 26th chapter of Leviticus. Levit. xxvi.

And therefore, although images of Christ and his saints be the works of men's hands only, yet they be not so prohibited but that they may be had and set up both in churches and in other places, to the intent that we (in beholding and looking upon them, as in certain books and signs) may call to remembrance the manifold examples of virtues which were in the saints whom they do represent. And so may they rather be provoked, kindled, and stirred, to yield thanks to our Lord, and to praise him and his said saints, and to remember and lament our sins and offences, and to pray God that we may have grace to follow their goodness and holy living.

As for an example, the image of our Saviour hangeth on the cross in the rood, or is painted in clothes, walls, or windows, as an open book, to the intent, that besides the

examples of virtues which we may learn at Christ, we may be also many ways provoked to remember his painful and cruel passion, and also to consider ourselves, when we behold the same image, and to condemn and abhor our sin, which was the cause of his so cruel death. And furthermore, considering what high charity was in him, that would die for us his enemies, and what great dangers we have escaped, and what high benefits we receive by his redemption, we may be provoked in all our distresses and troubles to run for comfort unto him. All these lessons, with many mo, be brought to our remembrance by the book of the rood, if we being first well instruct and taught what is represented and meant thereby, do diligently behold and look upon it. And as our Saviour Christ is represented by this image of the rood, even so the holy saints which followed him be represented unto us by their images: and therefore the said images may well be set up in churches, to be as books for unlearned people, to put them in remembrance of those saints, of whom they may learn examples of faith, humility, charity, patience, temperance, and of all other their virtues and gifts of God, which were in them: for which causes images may be set in the church, and ought not to be despised, but to be used reverently, although we be forbidden to do any godly honour unto them. These lessons should be taught by every curate to their parish. And whereas we use to cense the said images, and to kneel before them, and to creep to the cross, with such other things; yet we must know and understand, that such things be not nor ought to be done to the image itself, but to God, and in his honour, although it be done afore the image, whether it be of Christ, of the cross, or of our lady, or of any other saint.

Against this commandment did offend generally, before the coming of Christ, all Gentiles and people that were of the nation of Israel. For they did godly honour unto images, and worshipped false gods, some one, some another, of the which sort there was a great number. For

besides their common gods, every country, every city or town, every house and family, had their proper gods; whereof is much mention made in authors, both Christian and heathen. And these Gentiles, though they had knowledge of a very God, yet (as St. Paul saith) they had idle and vain phantasies, which led them from the truth; and where they counted themselves wise, they became fools.

And against this commandment offended the Jews many and sundry times, and almost continually. For notwithstanding that they professed the knowledge and worshipping of the very true God, yet they fell to the adoration of images, idols, and false gods; as the holy scripture maketh mention in many places.

Also all they do greatly err, which put difference between image and image, trusting more in one than in another, as though one could help or do more than another, when both do represent but one thing, and, saving by way of representation, neither of them is able to work or do any thing.

And they also do err that be more ready with their substance to deck images gorgeously, than with the same to help poor Christian people, the quick and living images of God, which is the necessary work of charity commanded by God. And they also offend, that so dote in this behalf that they make vows and go on pilgrimages even to the images, and there do call upon the same images for aid and help, phantasying that either the image will work the same, or else some other thing in the image, or God for the image sake, as though God supernaturally wrought by images carved, engraven, or painted, brought once into churches, as he doth naturally work by other his creatures. In which things, if any person heretofore hath or yet doth offend, all good and learned men have great cause to lament such error and rudeness, and to put their studies and diligences for the reformation of the same.

THE EXPOSITION OF THE THIRD COMMANDMENT OF GOD.

Thou shalt not take the name of thy Lord God in vain.

IN this commandment God requireth of us to use his name with all honour and reverence. Whereupon you shall understand, that the right use of the name of God, and the true honour of the same, standeth chiefly in these things following; that is to say, in the constant confession of his name, and maintaining of his doctrine, in the right invocation of him, in the giving of due thanks unto him, as well in adversity as in prosperity. For Christ saith, He that openly confesseth me before men, I shall confess him before my Father in heaven; and he that is ashamed of me, to confess my name before men, I will be ashamed of him before my Father in heaven. In which words Christ teacheth us not only to profess the name of God, but also boldly and constantly to defend the same, and not to swerve from it for any manner of persecution or injury.

Matt. x.

We must also, in our tribulation and necessity, and in all temptations and assaults of the Devil, invocate and call upon the name of God. For God accounteth his name to be hallowed, magnified, and worshipped, when we call upon him in our need. Call upon me, saith he, in the time of trouble, and I will deliver thee, and thou shalt honour me. And again the Wise Man saith, The name of God is the most strong tower; the righteous man runneth to it, and he shall be holpen.

Psalm l.

Prov. xviii.

Furthermore, we may not seek our own name, laud, and fame, but utterly avoid and eschew the desire of all worldly honours, glory, and praise, and must give all laud, praise, and thanks unto God for his benefits, which be so many in number, and so great, that we ought never to cease from such lauds and thanks, like as the prophet David admonisheth us, saying, Offer unto God the sacrifice of laud and praise. And St. Paul commandeth us, whensoever we eat, drink, or do any manner business, to give honour, praise, and thanks unto God.

Psalm l.

1 Cor. x.

And finally, they that be appointed to be ministers of God's word, must also preach the word of God truly and purely, and set forth the name of God unto other, and reprove all false and erroneous doctrine, heresies, and idolatries. And although the bishops and priests only be specially called and deputed to be public ministers of God's word, teachers, preachers, and interpreters of the same; yet every Christian man is bound particularly by good example of living, and according to the godly knowledge that he hath learned, to teach and order his family, and such as be under his governance within his house, when time and place requireth. So that as much as in him lieth, he suffer not sin to be used in his rule and family, but virtue to be used and exercised.

Secondly, by this precept we be commanded to use the name of God to all goodness and truth. And contrariwise, we be forbidden in the same to use his name to any manner of evil, as to lying, deceiving, or any untruth. And therefore against this commandment they do offend that swear in vain. They swear in vain that swear without lawful or just cause; for that they take the name of God in vain, although the thing which they swear be true. And likewise do all they which for every light and vain thing be ready to swear unprovoked, or provoked of light cause; and they that do glory in outrageous oaths, or of custom do use to swear, or that do swear a false oath, and be forsworn wittingly. And such an oath is not only perjury, but also a kind of blasphemy, and is high dishonour and injury to God, because such persons as make such oaths do wittingly bring God for a false witness, who is all truth, and hateth all untruth.

They also do take the name of God in vain, which swear any thing that is true or false, they being in doubt whether it be true or false, and do not afore well examine and discuss whether it be true or false; or that swear that thing to be false, which though indeed it be false, yet they think it to be true; or swear that thing to be true,

which though indeed it be true, yet they think it to be false.

They also do swear in vain, which swear to do that thing which they intend not to do, or swear to forbear that which they intend not to forbear, or swear to do any thing which to do is unlawful, or swear to leave any thing undone which to omit or leave undone is neither right nor reasonable. And all such as swear to do things unlawful, not only offend in such swearing, but also they much more offend, if they perform the thing which they do swear.

They also break this commandment which make any oath contrary to their lawful oath or promise made before, so long as their promise standeth in strength, which in no wise it doth, if it be contrary to the laws of God, or to the due obedience to the princes and their laws.

They also break this commandment, which by rewards or fair promises, or by power or fear, do induce or constrain any man to be perjured.

They also break this commandment, which either by preaching or teaching, or by pretence of holy living, do abuse this holy name to their own vain glory, or to any other ungodly purpose. And generally all evil Christian men, which profess the name of Christ, and live not according to their profession, do also take the name of God in vain, in words confessing Christ, and denying him in deeds.

They also break this commandment, which in trouble do murmur or grudge, and do not call upon the name of God, nor do thank him in all things, both sweet and sour, good and evil, welfare and evil fare. For God doth send us many troubles and adversities, because we should run to him, cry to him for help, and call upon his holy name.

Thirdly, forasmuch as the gifts of health of body, health of soul, forgiveness of sins, the gift of grace or life everlasting, and such other, be the gifts of God, and cannot be given but by God; whosoever maketh invocation to saints for these gifts, praying to them for any of the said gifts, or

any such like, which cannot be given but by God only, yieldeth the glory of God to his creature, contrary to this commandment. For God saith to his prophet, I will not yield my glory to any other. Therefore they that so pray to saints for these gifts, as though they could give them, or be givers of them, transgress this commandment; yielding to a creature the honour of God. Nevertheless, to pray unto saints to be intercessors with us and for us to our Lord in our suits which we make unto him, and for such things as we can obtain of none but of him, so that we esteem not or worship not them as givers of those gifts, but as intercessors for the same, is lawful, and allowed by the catholic church: and if we honour them any other ways than as the friends of God, dwelling with him, and established now in his glory everlasting, and as examples which were requisite for us to follow in holy life and conversation; or if we yield unto saints the adoration and honour which is due unto God alone, we do (no doubt) break this commandment. Isaiah xlii.

Finally, it is to be considered, that because no temple, ne church, nor altar ought to be made but only to God, (for to whom we make temple, church, or altar, to him, as St. Augustine saith, we do sacrifice; and sacrifice we may do to none but to God;) therefore where we use in our English tongue to call the temples, churches, or altars by the name of any saint, as the church or altar of our lady, the church or altar of St. Michael, of St. Peter, of St. Paul, and so of other saints, the true meaning thereof is, and ought to be taken, that the said altars and churches be not dedicate to any saints, but to God only, and be of the saints but a memorial to put us in remembrance of them, that we may follow their example and living, and also to make a knowledge of diversity between one church or altar and another. And therefore, if we mean otherwise than here is declared when we call them churches or altars of saints, we yield the honour of God from him to the saints, and break this commandment.

THE EXPOSITION OF THE FOURTH COMMANDMENT OF GOD.

Remember that thou keep holy the sabbath day.

AS touching this commandment, it is to be noted, that this word *sabbote* is an Hebrew word, and signifieth in English *rest:* so that the sabbath day is as much to say as the day of rest and quietness. And there is specially a notable difference between this commandment and the other nine commandments. For, as St. Austin saith, All the other nine be merely moral commandments, and belonged not only to the Jews, and all other people of the world in the time of the Old Testament, but also belong now to all Christian people in the New Testament. But this precept of the sabbath, as concerning rest from bodily labour the seventh day, is ceremonial, and pertained only unto the Jews in the Old Testament, before the coming of Christ, and pertaineth not unto us Christian people in the New Testament. Nevertheless, as concerning the spiritual rest which is figured and signified by this corporal rest, that is to say, rest from the carnal works of the flesh, and all manner of sin, this precept is moral, and remaineth still, and bindeth them that belong unto Christ; and not for every seventh day only, but for all days, hours, and times. For at all times we be bound to rest from fulfilling of our own carnal will and pleasure, and from all sins and evil desires, from pride, disobedience, ire, hate, covetousness, and all such corrupt and carnal appetites, and to commit ourselves wholly unto God, that he may work in us all things that be to his will and pleasure. And this is the true sabbath or rest of us that be christened, when we rest from our own carnal wills, and be not led thereby, but be guided by God and his Holy Spirit. And this is the thing that we pray for in the Paternoster, when we say, Father, let thy kingdom come to us. Thy will be done in earth as it is in heaven. Reign thou in us. Make that we may do thy will, and from our corrupt will we may rest and cease. And for this purpose God hath ordained fast,

watch, and labour, to the end that by these and such other exercises we might mortify and kill the evil and sinful desires of the flesh, and attain this spiritual rest and quietness which is figured and signified in this commandment.

Furthermore, besides this spiritual rest, which chiefly and principally is required of us, we be bound by this precept at certain times to cease from bodily labour, and to give our minds entirely and wholly unto God, to hear the divine service approved, used, and observed in the church, and also the word of God, to acknowledge our own sinfulness unto God, and his great mercy and goodness unto us, to give thanks unto him for his benefits, to make public and common prayer for all things needful, to visit the sick, to instruct every man his children and family in virtue and goodness, and such other like works. Which things, although all Christian people be bound unto by this commandment, yet the sabbath day, which is called the Saturday, is not now prescribed and appointed thereunto, as it was to the Jews; but instead of the sabbath day succeedeth the Sunday, in the memory of Christ's resurrection. And also many other holy and festival days, which the church hath ordained from time to time, which be called holy days, not because that one day is more acceptable to God than another, or of itself more holy than another, but because the church hath ordained that upon those days we should give ourselves wholly without any impediment unto such holy works as be before expressed, whereas upon other days we may do and apply ourselves to bodily labour, and be thereby much letted from such holy and spiritual works.

And to the intent the ignorant people may be the more clearly instructed what holy and spiritual works they ought to do upon the holy day, here followeth a brief declaration thereof. First, let them make an account with themselves how they have bestowed the week past, remembering what evil minds and purposes they have had, what words they have spoken, what things they have done or left undone, to the dishonour and displeasure of God,

and to the hurt of their neighbour, and what example or occasion of evil they have given unto other. And when they have thus recollected and considered all these things in their minds, then let them humbly knowledge their faults unto God, and ask forgiveness for the same, with unfeigned purpose in their hearts to convert and return from their naughty lives, and to amend the same; and let them also clearly and purely in their hearts remit and forgive all malice and displeasure which they bear to any creature. Then let them fall unto prayer, according to the commandment of Christ, where he saith, When you begin to pray, forgive whatsoever displeasure you have against any man. And when they be weary of prayer, then let them use reading of the word of God, or some other good or heavenly doctrine, so that they do it quietly, without disturbance of other that be in the church; or else let them occupy their minds with wholesome and godly meditations, whereby they may be the better; and they that can read may be well occupied upon the holy day, if, in time and place convenient, they read soberly and quietly unto other, such as they have charge of, such good books as be allowed, which may be unto them instead of a sermon: for all things that edify man's soul in our Lord God be good and wholesome sermons.

Matt. vi.

And truly if men would occupy themselves upon the holy days, and spend the same days holily after this form and manner, not only in the house of God, but also in their own houses, they should eschew thereby much vice, confound their ancient enemy the Devil, much edify both themselves and other, and finally attain much grace and high reward of Almighty God.

Also men must have special regard that they be not over scrupulous or rather superstitious in abstaining from bodily labour upon the holy day. For notwithstanding all that is afore spoken, it is not meant but we may upon the holy day give ourselves to labour for the speedy performance of the necessary affairs of the prince and the commonwealth, at the commandment of them that have rule

and authority therein. And also in all other times of necessity, as for saving of our corn and cattle, when it is like to be in danger, or like to be destroyed, if remedy be not had in time. For this lesson our Saviour teacheth us in the gospel; and we need not to have any scruple or grudge Mark ii. in conscience, in such case of necessity, to labour on the holy days; but rather we should offend if we should for scrupulosity not save that God hath sent for the sustenance and relief of his people. And yet in such times of necessity (if their business be not very great and urgent) men ought to have such regard to the holy day that they do bestow some convenient time in hearing divine service, as is aforesaid.

Against this commandment generally do offend all they which will not cease from their own carnal wills and pleasures.

Also they, which, having no lawful impediment, do not give themselves upon the holy day to hear mass, to hear the word of God, to remember the benefits of God, to give thanks for the same, to pray, to exercise such holy works as be appointed for such days, but (as commonly is used) pass the time either in idleness, in gluttony, in riot, or other vain or idle pastime, do break this commandment. For surely such keeping of holy day is not according to the intent and meaning of this commandment, but after the usage and custom of the Jews, and doth not please God, but doth much more offend him, and provoke his indignation and wrath towards us. For, as St. Austin saith of the Jews, they should be better occupied labouring in their fields, and to be at plough, than to be idle at home. And women should better bestow their time in spinning of wool, than upon the sabbath day to lose their time in leaping or dancing, and other idle wantonness.

All they do also offend against this commandment, which do hear the word of God, and give not good heed thereunto that they may understand it, or if they do understand it, yet they endeavour not theirselves to remem-

ber it, or if they remember it, yet they study not to follow it.

And all they break this commandment which in mass time do occupy their minds with other matters, and like unkind people remember not the passion and death of Christ, nor give thanks unto him: which things in the mass time they ought specially to do. For the mass, wherein after the consecration is really present the very blessed body and blood of Christ, is celebrate in the church for a perpetual memory of his death and passion.

And likewise do all those, which in such time as the common prayers be made, or the word of God is taught, not only themselves do give none attendance thereunto, but also by reading, walking, talking, and other evil demeanour, let other that would well use themselves.

And likewise do all they which do not observe, but despise such laudable ceremonies of the church, as set forth God's honour, and appertain to good order to be used in the church. And therefore concerning such ceremonies of the church as have been institute by our forefathers, and be allowed by the princes or kings of the dominions, which next to God be the chief heads of the churches, although men ought not to have so fond opinion of the said ceremonies to think that they have power to remit sin, yet they be very expedient things, either to excite or stir up men's devotion, and to cause them to have the more reverence toward the sacraments; as the hallowing of the font, of the chalice, of the corporace, of the altar, and other like exorcisms and benedictions done by the ministers of Christ's church; or else to put us in continual remembrance of those spiritual things which be signified by them. As sprinkling of holy water doth put us in remembrance of our baptism, and of the blood of Christ, sprinkled for our redemption upon the cross. Giving of holy bread doth put us in remembrance of the sacrament of the altar, which we ought to receive in right charity; and also that all Christian men be one body mystical of

Christ, as the bread is made of many grains, and yet but one loaf. Bearing the candles on Candlemas day doth put us in remembrance of Christ, the spiritual light, of whom Simeon did prophesy, as is read in the church that day. Giving ashes on Ash-Wednesday doth put us in remembrance that every Christian man should consider that he is but ashes and earth, and thereunto he shall return. Bearing of palms on Palm-Sunday doth put us in remembrance of the receiving of Christ into Jerusalem a little before his death, and that we must have the same desire to receive him in our hearts. Creeping to the cross on Good Friday, and there offering unto Christ before the same, and kissing of it, declareth our humble submission and thanksgiving to Christ for our redemption, which he hath wrought for us upon the cross. And so finally the setting up of the sepulchre of Christ, whose body after his death was buried. And all other like laudable customs, rites, and ceremonies do put us in remembrance of some spiritual thing. And therefore they be not to be contemned and cast away, but obediently to be used and continued, as things good and laudable for the purposes abovesaid.

THE EXPOSITION OF THE FIFTH COMMANDMENT OF GOD.

Honour thy father and mother.

IN this commandment, by these words *father and mother*, is understand not only the natural father and mother which did carnally beget us, and brought us up, but also princes and all other governors, rulers, and pastors, under whom we be nourished and brought up, ordered and guided.

And by this word *honour*, in this commandment, is not only meant a reverence and lowliness in words and outward gesture, which children and inferiors ought to exhibit unto their parents and superiors, but also a prompt and a ready obedience to their lawful commandments, a regard to their words, a forbearing and suffering of them, an inward

love and veneration towards them, reverence, fear, and loathness to displease or offend them, and a good will or gladness to assist them, aid them, succour them, and help them with their counsel, with their goods and substance, and by all other means to their power, as hereafter is declared. This is the very honour and duty which not only the children do owe unto their parents, but also all subjects and inferiors to their heads and rulers.

And that children owe this duty to their fathers, it appeareth in many places of scripture. In the Proverbs it is
Prov. i. written, Obey, my son, the chastisement of thy father, and be not negligent in thy mother's commandments. In the
Deut. xxvii. Book of Deuteronomy it is also written, Accursed be he that doth not honour his father and his mother. And in
Levit. xix. the Book of Leviticus it is said, Let every man stand in
Deut. xxi. awe of his father and mother. And if any man have a stubborn and a disobedient son, which will not hear the voice of his father and mother, and for correction will not amend and follow them, then shall his father and mother take him and bring him to the judge of the city, and say, This our son is stubborn and disobedient, and despiseth our admonitions, and is a rioter and a drunkard. Then shall all the people stone him to death; and thou shalt put away the evil from thee, that all Israel may hear there-
Exod. xxi. of, and be afraid. And in the Book of Exodus it is also written, He that striketh his father or mother, he shall be put to death. And likewise, He that curseth his father and mother shall be put to death. And in the Book of
Prov. xxviii. Proverbs the Wise Man also saith, He that stealeth any thing from his father or mother is to be taken as a murderer. And although these great punishments of disobedient children by death be not now in the new law in force and strength, but left to the order of princes and governors, and their laws; yet it evidently appeareth how sore God is aggrieved and displeased with such disobedience of children towards their parents, forasmuch as in the old law he did appoint thereunto so grievous punishments.

And as Almighty God doth threaten these punishments

unto those children which do break this commandment, so he doth promise great rewards to them that keep it. For he that honoureth his father (saith the Wise Man) his sins shall be forgiven him; and he that honoureth his mother is as one that gathereth treasures. Whosoever honoureth his father shall have joy in his own children; and when he maketh his prayer unto God, he is heard. He that honoureth his father shall have a long and a prosperous life. Ecclus. iii.

And as the children by this commandment be bound to honour and obey their parents, according as is afore expressed, so it is implied in the same precept that the parents should nourish and godly bring up their children; that is to say, that they must not only find them meat and drink in youth, and also set them forward in learning, labour, and some other good exercise, that they may eschew idleness, and have some craft or occupation, or some other lawful mean to get their living; but also they must learn them to believe and trust in God, to love him, to fear him, to love their neighbours, to hate no man, to hurt no man, to wish well to every man, and, so much as they may, do good to every man; not to curse, not to swear, not to be riotous, but to be sober and temperate in all things; not to be worldly, but to set their minds upon the love of God and heavenly things more than upon temporal things of the world; and generally to do all that is good, and to eschew all that is evil. And this the parents ought to do, not by cruel entreating of their children, whereby they might discourage them, and provoke them to hate their parents, but by charitable rebuking, threatening, and charitable chastising and correcting of them when they do evil, and cherishing, maintaining, and commending them when they do well. This office and duty of the parents towards their children is witnessed in many places of scripture. First, St. Paul writeth thus, Fathers provoke not your children unto anger, but bring them up in the correction and doctrine of God. And in Deuteronomy Almighty God saith, Teach my laws and commandments Ephes. vi. Deut. vi.

to thy children. And the Wise Man saith, The rod of correction giveth wisdom: the child that is left to his own will shall be confusion to his mother. And in another place he saith, He that spareth the rod hateth his son; and he that loveth him will see him corrected. And in another place he saith, See thou withdraw not from thy child discipline and chastising; if thou strike him with the rod, he shall not die: thou shalt strike him with a rod, and shalt thereby deliver his soul from hell. And on the other side it is written, The son untaught and unchastised is the confusion of his father. And for this cause we find in the Book of the Kings, how that our Lord conceived great indignation against Eli the chief priest, because he did not duly correct his two sons Hophni and Phinehas, when he knew that they did grievously offend God; and how, in revenging of their father's negligence and remissness in correcting of his children, Almighty God took from Eli and all his issue and household for ever, the office of the high priesthood; and how his two sons Hophni and Phinehas were slain both upon a day, and Eli their father brake his neck. This example of Eli is necessary for fathers to imprint in their hearts, that they may see their children well taught and corrected, lest they run into the great indignation of Almighty God, as Eli did; and not only in this world have confusion, but also in the world to come have damnation for the misorder of their children through their default: and they must not think that it is enough to speak somewhat to them when they do amiss; for so did Eli to his sons, and yet our Lord was not pleased because he did not much more sharply correct them, and see them reformed: but when words will not serve, the fathers and mothers must put to sharper correction, and by such discipline save their souls, or else they shall answer to God for them. And truly they greatly deserve the indignation of God, that when they have received of him children do not bring them up to his service, but, without regard what cometh of them, suffer them to run into the service of the Devil. Wherefore all fathers ought dili-

Prov. xxix.
Prov. xiii.
Prov. xxiii.
Ecclus. xxii.
1 Sam. ii.
1 Sam. iv.

gently to consider and remember how much and how grievously they offend God, and of how many evils they be the cause, which either bring up their children in wantonness and idleness, and do not put them forth betime to some faculty, exercise, or labour, whereby they may after get their living, or occupy their life to the profit and commodity of the common weal; or else do suffer their children in youth to be corrupted for lack of good teaching and good bringing up in the true knowledge of God and of his will and commandments; or commit in word or deed such things in the presence of their children, whereof the young tender hearts of the said children (which like a small twig be inclinable every way, and by frailness of youth be inclined to evil) do take so evil example, and corruption of vices, and worldly affections, that hard it will be for them after to eschew the same.

This commandment also containeth the honour and obedience which subjects owe unto their princes; and also the office of princes towards their subjects. For scripture taketh princes to be as it were fathers and nurses to their subjects. And by scripture it appeareth, that it appertaineth unto the office of princes to see that the right religion and true doctrine of Christ be maintained and taught, and that their subjects be well ruled and governed by good and just laws, and to provide and care that the people and common weal may increase, and to defend them from oppression and invasion, as well within the realm as without, their subjects aiding them thereunto; and to see that justice be ministered unto them indifferently; and to hear by themselves or by their ministers benignly all their complaints, and to shew toward them (although they offend) fatherly pity. And finally so to correct them that be evil, that they had yet rather save them than lose them, if it were not for respect of justice and maintenance of peace and good order in the common weal. And therefore all their subjects must again on their parts, and be bound by this commandment, not only to honour and obey the said princes, according as subjects be bound to do, and to owe

their truth and fidelity unto them as unto their natural lords; but they must also love them as children do love their fathers, yea they must more tender the surety of their prince's person and his estate than their own or any others: even like as the health of the head is more to be tendered than the health of any other member.

And by this commandment also subjects be bound not to withdraw their said fealty, truth, love, and obedience towards their princes for any cause whatsoever it be, ne for any cause they may conspire against his person, ne do any thing towards the hinderance or hurt thereof, nor of his estate.

And furthermore by this commandment they be bound to obey also all the laws, proclamations, precepts, and commandments, made by their princes and governors, except they be against the commandments of God. And likewise they be bound to obey all such as be in authority under their prince, as far as he will have them obeyed. They must also give unto their prince aid, help, and assistance, whensoever he shall require the same, either for surety, preservation, or maintenance of his person and estate, or of the realm, or of the defence of any of the same against all persons. And whensoever subjects be called by their prince unto privy-council, or unto the parliament, where is the general council of this realm, then they be bound to give unto their prince, as their learning, wisdom, or experience can serve them, the most faithful counsel they can, and such as may be to the honour of God, to the honour and surety of his regal person and state, and to the general wealth of this his whole realm.

And further, if any subject shall know of any thing which is or may be to the noyance or damage of his prince's person or estate, he is bound by this commandment to disclose the same with all speed to the prince himself, or to some of his council. For it is the very law of nature that every member shall employ himself to preserve and defend the head. And surely wisdom and policy will the same: for of conspiracy and treason cometh no

goodness, but infinite hurt, damage, and peril to the common weal.

And that all subjects do owe unto their princes and governors such honour and obedience as is aforesaid, it appeareth evidently in sundry places of scripture, but specially in the Epistles of St. Paul and St. Peter. For St. Paul saith in this manner: Every man must be obedient unto the high powers, for the powers be of God. And therefore whosoever resisteth the powers, resisteth the ordinance of God; and they that resist the ordinance of God shall get to themselves damnation: for rulers are not fearful to them that be good, but to them that do evil. Wilt not thou fear the power? Do well, and thou shalt have praise of the same; for he is the minister of God for thy wealth. But if thou do evil, then fear, for he beareth not the sword without cause; for he is the minister of God to punish the evil doer: therefore you must obey, not only for the fear of punishment, but also because of conscience. And for this cause ye pay tributes; for they be God's ministers, serving for the same purpose. Give therefore to all men that is due; tribute to whom tribute is due, custom to whom custom is due, fear to whom fear is due, and honour to whom honour is due. And St. Peter saith, Obey unto all sorts of governors for God's sake, whether it be unto the king as unto the chief head, or unto rulers as unto them that be sent of him to punish evil doers, and to cherish them that do well. And shortly after it followeth, Fear God, honour the king.

Rom. xiii.

1 Pet. ii.

And there be many examples in scripture of the great vengeance of God that hath fallen upon rulers, and such as have been disobedient unto their princes. But one principal example to be noted is of the rebellion which Kore, Dathan, and Abiram made against their governors Moses and Aaron. For punishment of which rebels God not only caused the earth to open and to swallow them down, and a great number of other people with them, with their houses and all their substance, but caused also the fire to descend from heaven. and to burn up two hundred and

Num. xvi.

fifty captains, which conspired with them in the said rebellion.

Moreover all Christian men be bound by this commandment to exhibit due honour and reverence unto the spiritual fathers and parents which have cure and charge of their souls, as unto those who be appointed by God to minister his sacraments unto the people, and to feed them with his word, and by the same to conduct and to lead them the straight way to the Father in heaven everlasting.

And our Saviour Christ in the gospel maketh mention as well of the obedience as of the corporal sustenance which all Christian people do owe unto their spiritual fathers. Of the obedience he saith, That whosoever receiveth you receiveth me. And in another place he saith, He that heareth you heareth me; and he that despiseth you despiseth me. And St. Paul saith, Obey your prelates, and give place unto them: for they have much charge and much care for your souls, as they which must give an account therefore, that they may do it with joy and not with grief; that is to say, that they may gladly and with much comfort do their cure and charge when they do perceive that the people be obedient to their teaching. Like as contrariwise, although they be bound to do it, yet the people give them little comfort to do it, when they find them disobedient and repugnant.

Matt. x.
Luke x.
Heb. xiii.

And for the sustenance of their living, which is comprised in this word *honour*, as is before declared, Christ saith in the gospel, The workman is worthy his wages. And St. Paul saith, Who goeth on warfare upon his own stipend? And who planteth the vine, and eateth no part of the fruit? And who feedeth the flock, and eateth no part of the milk? And after followeth, Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. And therefore in another place it is written, Priests that rule well be worthy of double honour, specially they that labour in the ministration of the word of God and his doctrine. In which place the apostle mean-

Luke x.
1 Cor. ix.
1 Tim. v.

eth by *double honour*, not only the reverence which is due unto the spiritual fathers, as is aforesaid, but also sufficiency of all things necessary and requisite, as well for their sustenance and finding, as for the quiet and commodious exercising and executing of their said office.

Finally, in this commandment is contained the honour and obedience of the servant unto his master, that is, to love his master, to be reverent and lowly to him in all his words and gesture, to suffer and forbear him, to be ready with a good will, without murmuration or grudging, to obey all his lawful and reasonable commandments, to fear him, and to be loath to displease him, to be faithful and true unto him, and to his power to procure and do that which is for his master's honesty and profit; and that as well in his master's absence and out of his sight, as when he is present and looketh upon him; according to the words of St. Paul, where he saith, Servants, be you obedient unto your masters with fear and trembling, with simple and plain hearts, as unto Christ, not serving only in their sight, as pleasers of men, but as the servants of Christ, doing the will of God from the heart, and with good will, thinking that ye serve God, and not men: and be you sure that of all your good service you shall receive reward of God. And again to Titus he writeth thus: Exhort the servants to be obedient unto their masters, to please them well in all things, not to be patterers and praters against them, nor pickers, nor privy conveyers of their masters' goods; but to shew all truth and faithfulness. St. Peter also biddeth servants to obey their masters with all fear, not only if they be good and gentle, but also though they be froward. Ephes. vi. Titus ii. 1 Peter ii.

And of the other side, the office and duty of masters to their servants is to provide sufficiently for them of all things necessary, to see them instructed in the knowledge of the commandments of God, and that they observe the same, and not be over rigorous unto them, but with discretion to correct them when they do amiss, and to commend and cherish them when they do well; according to the saying of St. Paul, You that be masters, do unto your Coloss. iv.

servants that is right and reason, knowing that yourselves
Ephes. vi. have also a master in heaven. And in another place he saith, Be not rigorous unto your servants; for you have a master in heaven that regardeth all persons indifferently. And the
Ecclus. xxxiii. Wise Man saith, Meat, correction, and work is due unto servants. Set thy servant unto labour, that he be not idle, for idleness bringeth much evil: set him to work, for that belongeth to him: if he be not obedient, correct him.

And in this commandment is also implied, that children and young folks should give due honour and reverence to old men, and to all such as be their masters and tutors to bring them up in learning and virtue, which be in this behalf as fathers unto them, and so as fathers must be honoured and obeyed.

THE EXPOSITION OF THE SIXTH COMMANDMENT OF GOD.

Thou shalt do no murder.

IN this commandment is forbidden not only bodily killing, and all manner of violent laying of hands upon any man, as striking, cutting, wounding, and all manner of bodily hurting, by act or deed; but also all malice, anger, hate, envy, disdain, and all other evil affections of heart, and also all slander, backbiting, scolding, banning, railing, scorning, or mocking, and all other evil behaviour of our tongue against our neighbours, which all be forbidden by this commandment, for they be roots and occasions of murder and other bodily hurt.

The contrary of all these things be commanded by this commandment, that is to say, that we should with our hearts love our neighbours, and with our tongues speak well of them and to them, and in our acts and deeds do good unto them, shewing towards them in heart, word, and deed, patience, meekness, mercy, and gentleness, yea though they be our adversaries and enemies. And that this is the true sense and meaning of this commandment, it appeareth by the exposition of our Saviour Christ in the

Gospel, where he declareth that we should neither hurt any man in deed, nor speak of him or unto him maliciously or contemptuously with our tongues, nor bear malice or anger in our hearts; but that we should love them that hate us, say well by them that say evil by us, and do good unto them that do evil unto us. And according to the same saying of Christ, St. John saith also, that he that hateth his brother is a mankiller. Matt. v. 1 John iii.

It is not forbidden by this commandment but that all rulers and governors, as princes, judges, fathers, masters, and such other, may, for the correction of them which be under their governance, use such manner of punishment, either by rebukeful or sharp words, or by bodily chastising, as the laws of every realm do permit. And not only they may do thus, but also they be bound so to do, (unless they see reasonable cause to the contrary,) and offend God if they do it not, as is before declared in the fifth commandment.

All rulers also must beware and take heed that in their corrections and punishments they do not proceed upon any private malice of their hearts, or displeasure towards any man, or for any lucre, favour, or fear of any person; but that they have their eye and consideration only upon the reformation and amendment of the person whom they do correct, or else upon the good order and quietness of the common weal, so that still there may remain in their hearts charity and love towards the person they punish. And like as the father loveth his child even when he beateth him, even so a good judge, when he giveth sentence of death upon any guilty person, although he shew outwardly sharpness and rigour, yet inwardly he ought to love the person, and to be sorry and heavy for his offences, and for the death which he himself by the law doth and must needs condemn him unto. And although inferior rulers and governors may correct and punish such as be under their governance, yet they may not punish by death, nor mutilate, maim, or imprison them, or use any corporal violence towards them, otherwise than is permitted by the

high governor, that is to say, by the prince and his laws, from whom all such authority doth come. For no man may kill, or use such bodily coercion, but only princes, and they which have authority from princes; ne the said princes, nor any for them, may do the same, but by and according to the just order of their laws and ordinances.

Moreover no subjects may draw their swords against their prince for any cause, whatsoever it be, nor against any other (saving for lawful defence) without their prince's licence: and it is their duty to draw their swords for the defence of their prince and realm, whensoever the prince shall command them so to do. And although princes, which be the chief and supreme heads of their realms, do otherwise than they ought to do, yet God hath assigned no judges over them in this world, but will have the judgment of them reserved to himself, and will punish them when he seeth his time. And for amendment of such princes that do otherwise than they should do, the subjects may not rebel, but must pray to God, which hath the hearts of princes in his hands, that he so turn their hearts unto him, that they may use the sword which he hath given them unto his pleasure.

Against this commandment offend all they which do kill, maim, or hurt any man without just order of the law, and giveth counsel, aid, favour, provocation, or consent thereto.

And also all they which may (if they will) by their authority or lawful means deliver a man from wrongful death, mutilation, hurt, or injury, and will not do it, but will wink thereat, and dissemble it, be transgressors of this commandment.

And all judges, which, seeing no sufficient matter or cause of death, or upon light trial, without sufficient examination and discussion, give sentence of death; or when the matter or cause of death is sufficient, and the trial good, yet delight in the death of the person, be transgressors of this commandment.

And likewise be all those which in causes of life and

death being impannelled upon inquests, do lightly condemn or indict any person, without sufficient evidence, examination, and discussion of the informations given unto them. And moreover all those which either in such causes do give false evidence or information, either wittingly, contrary to their own conscience, or doubting of the truth of those informations, or without sufficient examination do promote, enforce, or maintain such evidences, informations, or indictments, do also break this commandment.

So do all they which willingly do kill themselves for any manner of cause: for so to do there can be no pretence of lawful cause ne of just order. And therefore he that so doth, killeth at once both body and soul.

Finally, all they which bear hatred and malice against their neighbours, and either maliciously speak words of contempt, despite, checking, cursing, and such other, or else publish their neighbours' offences to their slander rather than to their amendment: and generally all they that live in ire, malice, envy, and murmuring at other men's wealth, or rejoicing at other men's trouble or hurt, or such other like, they offend all against this precept.

THE EXPOSITION OF THE SEVENTH COMMANDMENT OF GOD.

Thou shalt not commit adultery.

AS touching this word, *adultery* doth signify properly the unlawful commixtion of a married man with any other woman than with his own wife, or else of a married woman with any other man than her own husband; yet in this commandment it is taken not only for that, but also for all manner unlawful copulation between man and woman, married and unmarried, and all manner of unlawful use of those parts which be ordained for generation, whether it be by adultery, fornication, incest, or any other mean.

And in lawful matrimony a man may break this commandment, and live unchaste with his own wife, if he do

unmeasurably or inordinately serve his or her fleshly appetite or lust. And of such the Devil hath power, as the
Tobit vi. angel Raphael said unto Thobit, They that marry in such wise that they exclude God out of their hearts, and give themselves unto their own carnal lusts, as it were an horse or a mule, which have no reason; upon such persons the Devil hath power.

Also all Christian people ought highly to regard the observation of this commandment, considering how much God is displeased, and what vengeance he hath always taken and ever will take for the transgression of the same. For confirmation whereof you shall understand, that God, in the time of Moses' law, commanded, that whosoever committed adultery should be stoned to death.

And that Almighty God, after the children of Israel had committed adultery with the women of Moab and Midian, commanded first that the heads and rulers of the people should be hanged, for that they suffered the people so to offend God; and afterward commanded also every man to slay his neighbour that had so offended. Insomuch that there was slain of that people the number of twenty-four thousand; and many mo should have been slain, had not Phinehas, the son of Eleazar the high priest, turned the indignation of God from the children of Israel. For this Phinehas, when he saw Zimri, chief of the tribe of Simeon, in the presence of Moses and all the people, go unto Cozbi, a nobleman's daughter of the Midianites, to commit fornication with her, he rose from among all the multitude, and taking a sword in his hand, went into the house where they were, and thrust them both through the bellies: whose fervent mind and zeal God did so much allow, that he did therefore both cease from the farther punishment of the Israelites, and also granted to Phinehas and his successors for ever the dignity of the high priesthood.

Judges xx. Also the tribe and stock of Benjamin was punished for the maintenance of certain persons of the city of Gibeah, which had, contrary to this commandment, shamefully

abused a certain man's wife, that of twenty-five thousand and seven hundred men of arms, there remained on life but six hundred.

Moreover Almighty God, for the transgression of this commandment, caused brimstone and fire to rain down from heaven upon all the country of Sodom and Gomorrah, and so destroyed the whole region, both men, women, and beasts, and all that grew upon the earth, reserving only Lot and his two daughters. Gen. xix.

These terrible examples, and many other like, Almighty God did shew in times past, to the intent we should have them in our continual remembrance, and should ever stand in awe and fear so to offend God. For though he doth not presently punish us here in this world, as he did the persons afore rehearsed, yet his long patience and forbearing is no allowance or forgiveness of our offences, if we continue still in them, but a sore accumulation and heaping together of God's wrath and indignation against the day of judgment: at which time, instead of this temporal pain, we shall receive everlasting pain; being (as St. Paul saith) excluded from the everlasting kingdom of heaven; and, as Christ saith in the Gospel, and St. John in the Apocalypse, We shall be cast into the burning lake of hell, where is fire, brimstone, weeping, wailing, and gnashing of teeth without end. Rom. ii. Matt. xxv. Luke xiii.

Furthermore, in this commandment not only the vices before rehearsed be forbidden and prohibited, but also the virtues contrary to them be required and commanded; that is to say, fidelity, and true keeping of wedlock in them that be married, continence in them that be unmarried, and generally in all persons shamefastness and chasteness, not only of deeds, but of words and manners, countenance and thought; and moreover fasting, temperance, watching, labour, and all lawful things that conduce and help to chastity.

And therefore against this commandment offend all they which take any single woman, or other man's wife, or that in their hearts do covet or desire unlawfully to have them.

Matt. v. For, as Christ saith, Whosoever beholdeth a woman, coveting her unlawfully, hath already committed adultery with her in his heart.

Levit. xviii. and xx. They also offend this commandment that take in marriage or out of marriage any of their own kindred or affinity, within the degrees forbidden by the law of God.

They also offend this commandment which abuse themselves or any other persons against nature, or abuse their wives in the time of their menstrual purgation.

They also that do nourish, stir up, and provoke themselves or any other to carnal lusts and pleasures of the body, by uncleanly and wanton words, tales, songs, sights, touchings, gay and wanton apparel, and lascivious decking of themselves, or any such wanton behaviour and enticement; and also all those which procure any such act, or that minister house, licence, or place thereunto; and all counsellors, helpers, and consenters to the same, do grievously offend and transgress this commandment. Likewise all they that avoid not the causes hereof so much as they conveniently may, as surfeiting, sloth, idleness, immoderate sleep, and company of such, both men and women, as be unchaste and evil disposed, be guilty of the transgression of this commandment.

THE EXPOSITION OF THE EIGHTH COMMANDMENT OF GOD.

Thou shalt not steal.

UNDER the name of *theft* or *stealing*, in this commandment, is understand all manner of unlawful taking away, occupying, or keeping of another man's goods, whether it be by force, extortion, oppression, bribery, usury, simony, unlawful chevisance or shifts, or else by false buying and selling, either by false weights, or by false measures, or by selling of a thing counterfeit for a true, as gilt copper for true gold, or glass for precious stones; and generally all manner of fraud and deceit.

And like as the vices before rehearsed be forbidden by

this precept, even so sundry virtues, contrary to the said vices, be commanded by the same; as, to deal truly and plainly with our neighbours in all things, to get our own goods truly, to spend them liberally upon them that have need, to feed the hungry, to give drink to the thirsty, to clothe the naked, to harborough the harbourless, to comfort the sick, to visit the prisoners; and, finally, to help our neighbours with our learning, good counsel, and exhortation, and by all other good mean that we can.

Against this commandment offend all they which by craft or violence, upon the sea or land, spoil, rob, or take away any other man's servant or child, land or inheritance, horse, sheep, or cattle, fish, fowl, conies, or deer, money, jewels, apparel, or any other thing which is not their own.

Likewise offend all they against this commandment which have goods given to an use, and put them not to the same use, but keep them to their own advantage, as masters of hospitals and false executors, which convert the goods given to the sustentation of the poor folks, and to other good and charitable uses, unto their own profit; and also all they which receive rent or stipend for any office, spiritual or temporal, and yet do not their office belonging thereunto, be transgressors of this commandment.

And so all they which take wages or fee, pretending to deserve it, and yet do not indeed, as labourers and hired servants, which loiter, and do not apply their business; and likewise advocates, proctors, attorneys, counsellors in any of the laws, which sometime for little pain take much stipend, or by their default and negligence mar good causes, or do any thing to the hinderance of speedy justice for their advantages, do transgress this commandment.

Also all idle vagabonds and sturdy beggars, which, being able to get their living by labour, take such alms wherewith the poor and impotent folks should be relieved and sustained, do offend against this commandment.

Moreover all they transgress this commandment which buy any stolen goods, knowing that they be stolen, or that

buy things of them that have none authority to sell them, or alienate them, if they know the same: and likewise do they which withhold goods stolen, or that find things lost, and knowing the owner thereof, will not restore them, or will not do their diligence to know the owner.

They also which defraud their hired servants of their due wages, and they that borrow any thing, or retain any thing delivered unto them upon trust, and will not restore the same again; and they that use false weights or measures, or deceitful wares, or sell their own wares at an unreasonable price far above the just value.

And they that engross and buy up any kind of wares wholly into their own hands, to the intent that they may make a scarceness thereof in other men's hands, and sell it again as they list.

And generally all covetous men, which by any means unlawfully get or unmercifully keep their goods from them that have need, be transgressors and breakers of this commandment.

THE EXPOSITION OF THE NINTH COMMANDMENT OF GOD.

Thou shalt not bear false witness against thy neighbour.

BY this commandment is forbidden all manner of lying, slandering, backbiting, false reporting, false accusing, evil counselling, and all such misusing of our tongue to the hurt of our neighbours, whether it be in their body or goods, or in their good name and fame. The apostle St. James likeneth the tongue of a man unto the bit of an horse mouth, which turneth the whole horse every way, as pleaseth him that sitteth on the horse back. And he compareth it also to the helm of a ship, whereby all the whole ship is ruled at the pleasure of him that governeth the helm. And, thirdly, he compareth it unto a spark of fire, which, if it be suffered, will burn up an whole town or city. And surely all these comparisons be very apt and meet. For the tongue of a man no doubt is the chief stay

James iii.

of all the whole body, either to do much good or to do much hurt. The voice of the tongue pierceth the hearts of hearers, and causeth them to conceive of other men good or evil opinion. It kindleth or quencheth contention. It disposeth men to war or peace, and moveth the hearers sundry ways to goodness or vice. And like as the great rageous flames that go from house to house come but of one sparkle, which in the beginning might have been easily quenched, but by negligence and sufferance increaseth and waxeth so great, that no man can resist it; and like as fire is a great commodity many ways, if it be well and wisely used, and contrary an utter destruction, if it be suffered and not taken heed unto; even so of man's tongue, although it be a very small member of the body, yet there cometh exceeding great benefits both to himself and to others, if it be well and wisely governed. And contrariwise, if no heed be taken thereunto, but be suffered to run at large, then it is not one evil alone, but a root and occasion, or rather a heaping together of all evils.

And because that of the tongue cometh so much good or so much evil; therefore by this commandment is not only forbidden all evil use of the tongue, to the hurt of our neighbours, but also in the same is commanded all the good use of the tongue, to the benefit of our neighbours; as, to be true and plain in our words, to be faithful in covenants, bargains, and promises, to testify the truth in all courts, judgments, and other places, to report well of them that be absent, to give good counsel and exhortation to all goodness, to dissuade from all evil: and when we know any man to do amiss, not to publish his fault to other men to his slander, but rather to admonish him privily between him and us, and to seek his reformation; to speak well by our enemies, to pacify and set at one them that be enemies, to excuse them and to answer for them that be unjustly slandered; and generally in all other things to use our tongues in truth, to the wealth of our neighbours.

Against this commandment offend all they which by

lying and uttering of false speech deceive and hurt any man: and such liars be the Devil's children. For, as St.
John viii. John saith in his Gospel, the Devil is a liar, and father of
Ephes. iv. liars. And therefore biddeth St. Paul, that we should put away lying, and speak truth every man to his neighbour.

They also offend against this commandment which be detracters, backbiters, and slanderers, whom the Wise
Eccl. x. Man doth liken unto serpents, that privily bite or sting men behind, when they be not ware thereof. And surely such men (whatsoever they pretend) go not about to heal and amend them that do amiss, but rather do satisfy their own malice and slanderous tongues. For like as the surgeon that will heal a wound doth cover it and bind it, that it take no open air, so if we intend the amendment of our neighbour's fault, we must not open it abroad to his hurt, but we must be sorry, and pray to God for him, and so taking him to us, we must privily counsel and exhort him. And this loving correction will make him beware and take heed that he offend no more. But if we tell his faults first to one and after to another, and charge every one to keep counsel, as though we had told it to no mo, this is no amendment of his fault, but a declaration of our own, and a reprehension of ourselves, in that we utter forth unto other that thing which we ourselves judge not to be uttered. And surely we condemn ourselves therein, for we should first have kept it secret to ourselves, if we would not another man should utter the same. And therefore
Ecclus. xix. the Wise Man saith, If thou have heard any thing against thy neighbour, let it die within thee, and be sure it will not burst thee. And in another place, As evil is he that backbiteth privily, as the serpent which stingeth unawares.

And they also offend against this commandment which gladly give ears and be ready to hear such backbiters. For, as St. Bernard saith, Like as the backbiter carrieth the Devil in his mouth, so the hearer carrieth the Devil in his ear: for the detracter is not glad to tell but to him
Prov. xxv that is glad to hear. And the Wise Man saith, that like

as the wind driveth away the rain, even so doth a sad and a displeasant countenance drive away the tongue of the backbiters, and maketh them abashed.

They also break this commandment which with flattering and double tongues go about to please such as be glad to hear complaints. Judges also which give sentence contrary to that which they know to be true, and they that in judgment do hide and suppress the truth, and they that make false pleas to the delay and hinderance of justice, or any otherwise do stop justice. And inquests which upon light grounds, or upon grounds not well examined or discussed, give verdict, be transgressors and breakers of this commandment. And above other, they do transgress this commandment, which in preaching or other ways do teach or maintain any false or erroneous doctrine, contrary to the word of God, or that do teach fables, or men's phantasies and imaginations, affirming them to be the word of God: and such be worse than false witnesses of worldly matters, for they bear false witness against God and his truth.

THE EXPOSITION OF THE TENTH COMMANDMENT OF GOD.

Thou shalt not unjustly desire thy neighbour's house, nor thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbour's.

WHEREAS in the other commandments before rehearsed be forbidden all words and deeds which be against God's pleasure and the love of our neighbours; in this last precept is forbidden the inward consent of the heart to all unlawful motions, desires, delights, inclinations, and affections unto evil; which things be so rooted and planted in all us the children of Adam, even from the first hour of our birth, that although, by the inspiration of the Holy Ghost, and the grace of God given unto us, we do intend never so well, and would most gladly eschew all evil, yet there remaineth in us a disposition and readiness unto such things as be contrary to the will and commandment

of God: insomuch that if the grace of God did not help us to stay and resist our naughty thoughts and delight unto sin, the same our concupiscence and naughtiness should be so much, that we should run headlong into sin and mischief, our nature is so corrupt, and we be so far from the perfect obedience unto God's will, which obedience Adam had in the state of innocency. And of this corruption of our nature, and readiness unto evil, complaineth St. Paul, in his Epistle unto the Romans, where he declareth at length, that the nature of man is so full of concupiscence and evil affections, that no man doth or can of himself satisfy or fulfil the law of God: and that the law condemneth all men as transgressors; and that therefore every man for his salvation must have refuge unto the grace and mercy of God, obtained by our Saviour Jesu Christ.

Rom. vii.

Furthermore, like as in the fifth commandment, under the name of *father* and *mother*, is understand all superiors; and in the sixth commandment, under the name of *killing*, is understand all wrath and revenging; and in the seventh commandment, under the name of *adultery*, is understand all unchaste living; and in the eighth commandment, under the name of *theft*, is understand all deceitful dealing with our neighbours; and in the ninth commandment, under the name of *false witness*, is understand all misreport and untrue use of our tongue; so in this last commandment, under the name of *desiring of another man's wife and goods*, is understand all manner of evil and unlawful desire of any thing.

And like as in this precept be forbidden evil desires, even so in the same be commanded good desires, good affections, good inclinations to godly things, and the perfect obedience of our hearts unto God's will, which, although we shall not fully and absolutely attain unto whiles we be in this life; yet this commandment doth bind us to enforce and endeavour ourselves thereunto by continual fighting and resisting against the said corruption, concupiscence, and evil desires; forasmuch as by them man is continually

tempted to evil deeds and vicious living; according whereunto St. James writeth, Let no man say, when he is tempted to evil, that he is tempted of God. For as God cannot be tempted to evil, so he tempteth no man to evil; but every man is tempted, drawn, and allured by his own concupiscence: then concupiscence, when she hath conceived, bringeth forth sin. James i.

All they be transgressors of this commandment which by deliberation and full consent cast their minds and lusts to accomplish the concupiscence and desire which they have to obtain and get unlawfully another man's wife, child, servant, house, land, cattle, or any thing or goods that be his.

And they also be transgressors of this commandment, which by envy be sorry of their neighbours' wealth and prosperity, or be glad of their sorrow, hinderance, and adversity. And also all they which do not set their minds and studies to preserve, maintain, and defend unto their neighbours (as much as it is in them) their wives, children, servants, houses, lands, goods, and all that is theirs. For (as before is declared) this commandment not only forbiddeth us to desire unlawfully from our neighbour any thing that is his; but by the same we be also commanded gladly to wish and will unto him that he may quietly possess and enjoy all that God hath sent him, be it never so great abundance. And this mind we ought to bear unto every man by this commandment, not only if they be our friends and lovers, but also if they be our enemies and adversaries.

Here followeth the Exposition of the Prayer of our Lord, called the Paternoster, divided into seven Petitions.

1. *OUR Father, which art in heaven: hallowed be thy name.*
2. *Thy kingdom come.*
3. *Thy will be done in earth, as it is in heaven.*
4. *Give us this day our daily bread.*
5. *And forgive us our trespasses; as we forgive them that trespass against us.*
6. *And let us not be led into temptation.*
7. *But deliver us from evil. Amen.*

THE NOTES.

FOR the better and more ample declaration of this prayer, ye shall understand, first, that our Saviour Jesu Christ was the author and maker thereof; and that therefore, like as he is of infinite wisdom and of infinite love and charity towards us, even so all Christian men ought to think and believe that this same prayer is the most excellent, and most sufficient, and most perfect of all others. For neither there is any thing in this prayer superfluous, neither there wanteth any petition, suit, or request for such things as be necessary for our journey and passage in this world, or for our furtherance to the attaining of the life and glory everlasting.

Secondly, that every good Christian man may be assured to attain the requests made in this prayer, if he shall enforce himself, and apply his whole heart and will to the will and grace of him unto whom this prayer is made, and

also if he shall utter and offer the said petitions inwardly with his heart, and with such faith, confidence, and trust in God as he requireth. For surely no prayer is thankful unto God, but that which is made with the heart. And therefore the prophet David crieth to our Lord with all his heart. And Moses is noted to cry out aloud, when he spake no word with his mouth, but he spake aloud with his heart. And our Lord by his prophet noteth, that some pray with their lips, and in their hearts mind nothing less than that which they pray for. And therefore whosoever intendeth, by saying his Paternoster, to attain his desire, he must have with faith a good and earnest devotion, and his heart, as nigh as he can, void of vain thoughts, and applied to God, so that the intent and desire of his heart may be joined always with the prayer of his mouth.

Psal. cxviii.

Isaiah xxix.

And for this purpose it is meet and much requisite that the unlearned people should use to make their prayers in their mother tongue, which they best understand, whereby they may be the more moved and stirred unto devotion, and the more earnestly mind the thing that they pray for.

THE FIRST PETITION.

Our Father, which art in heaven, hallowed be thy name.

OF these words *Our Father*, placed in the beginning of this petition, all true Christian men ought to conceive a great comfort and joy, in that they be taught and commanded in this prayer to take Almighty God for their Father, and so to call him; as for example, if our sovereign lord the king would say to any of us, Take me for your father, and so call me, what joy in heart, what comfort, what confidence would we conceive of so favourable and gracious words! Then much more incomparably have we cause to rejoice that the King and Prince of all princes sheweth unto us this grace and goodness, to make us his children. And surely as the natural son may assuredly trust that his father will do for him all things that may be for his setting forth and advancement; even so we may

undoubtedly assure ourselves, that having Almighty God to our Father, using ourselves as obedient children, we shall lack nothing which may be profitable for us, toward the everlasting inheritance prepared for us.

And here is to be noted a lesson, that as this word *Father* declareth the great benevolence, mercy, and love of God towards us, as well in the creation as also in the redemption of man; so it admonisheth us again of our duty towards him, and how we be bound to shew again unto him our whole heart, love, and our obedience and readiness to fulfil all his precepts and commandments with all gladness and humility. And therefore whosoever presumeth to come to God with this prayer, and to call him Father, and yet hath not full intent and purpose to use himself in all things like a kind and an obedient son, he com-
Luke xxii. eth to him, as Judas came to Christ, with a kiss, pretending to be his friend and his servant, in calling him master, and yet he was indeed a traitor to him, and a deadly enemy. And for this consideration every Christian man that intendeth to make this prayer, ought inwardly and throughly to ensearch and examine himself; and if he find in himself any notable crime, for the which he ought to be ashamed to call God his Father, let him accuse himself thereof to God, and recognise his unworthiness; saying
Luke xv. as the prodigal son said, Father, I have offended thee; I am not worthy to be called thy son. And with due repentance and firm purpose and intent to amend his naughty life, let him lift up his heart to God, and calling for his grace of reconciliation, humbly say, Our Father, &c.

Moreover, by these words *our Father*, is signified, that we ought to believe that Almighty God is the common Father of all true Christian people, and fatherly regardeth all, through and by the mean of our Saviour Jesu Christ, unto whom all faithful and obedient Christian men be brethren by grace and adoption, and called to inherit with him the kingdom of heaven. And they be also brethren each one to other, having all one Father, which is God Almighty. And therefore we ought not only to be of one spirit to-

wards our said Father, and to employ and endeavour ourselves to the uttermost to please him, and to keep his laws and commandments, but we ought also each to consent with other in perfect love and charity, and each to help and further other towards the said inheritance of heaven. And finally, in all our prayers to God, each to comprise other, and to pray for other, like as in this prayer we be taught to say, *Our* Father, give *us* our bread: forgive *us* our sins: suffer *us* not to fall into temptation: and deliver *us* from evil.

By these words, *Which art in heaven*, we be taught, that we ought to have an inward desire and a great care and study to come to the place where our heavenly Father is, and much covet his sight and presence. For like as a loving child is ever desirous to be where his father is; even so ought we ever desire to be with our heavenly Father, and to endeavour ourselves that our conversation be all withdrawn from the world, the flesh, and the Devil, and be set in heaven and heavenly things, as St. Paul teach- Phil. iii.
eth; and we should continually wail and lament because we be not with our heavenly Father, saying with the prophet, Woful am I, that my dwelling upon the earth is so Psalm cxix.
much prolonged.

In these words, *Hallowed be thy name*, it is to be noted, that by the name of God is understand God himself, the power of God, the might, the majesty, the glory, the wisdom, the providence, the mercy and goodness of God, and all such other good things as in scripture be attributed unto God. And this name is hallowed when it is praised, glorified, set forth, honoured, and magnified of us both in word and deed.

And where in this petition we pray that his name might be hallowed, it is not to be taken or thought that this name of God, which in itself is evermore most holy, most glorious, most marvellous, and full of majesty, can be either advanced or diminished by us, or any thing that we can do, but we desire here that this most holy name may (according as it is in itself most holy) be so taken, used, honoured,

and hallowed of us and of all others, as well heathen as christened, like as on the contrary part this name is said to be polluted and defiled, when we do, either in word or deed, contumeliously and contemptuously or otherwise dishonour the same.

We desire therefore in this petition, that all false faith, by the which men either mistrust God, or put their confidence in any other thing more than in him, may be destroyed: and that all witchcrafts, and false charms and conjurations, by the which Satan and other creatures be enchanted, may cease and give place to God's holy name: and so likewise that all heresies and false doctrines may vanish away, so that God's holy word may be truly interpreted, and purely taught and set forth unto all the world, and that all infidels may receive the same, and be converted to the right catholic faith, whereby all deceit, hypocrisy, and counterfeiting of truth, of righteousness, or of holiness, might clearly be extinct.

Furthermore, we beseech and pray God here that his name may be hallowed, so that no man should swear in vain by it, or otherwise abuse the same, to lie or to deceive his neighbour: and generally that none should fall into pride or ambition, into desire of worldly glory and fame, into envy, malice, covetousness, adultery, gluttony, sloth, backbiting, slandering of his neighbours, ne into any other evil or wicked thoughts and deeds, whereby the name of God may be dishonoured and blasphemed.

In this prayer also we require God to grant us that in all perils and dangers we run unto him as unto our only refuge, and call upon his holy name, and that in our good words and works we may please and magnify him, and be by him preserved from the most damnable sin of unkindness towards him; and also that we which do already profess the right faith may still continue therein, and may do and express the same as well in our outward conversation as in confessing it with our mouth, so that by our good life and our good works all other may be moved to good, and that by our evil works and sins no man may take oc-

casion to slander the name or diminish the laud and praise of God, but that all our works and doings might return to the honour and praise of God's name.

THE SECOND PETITION.

Thy kingdom come.

THIS second petition is very necessary; for no doubt our ancient enemy the Devil goeth about continually by all crafty means to deceive us, and bring us under his power and dominion. And surely so long as pride and disobedience reigneth in us; so long as ire, envy, wrath, or covetousness reigneth in us; so long as gluttony, lechery, or any kind of sin reigneth in us; so long we be under the dominion and kingdom of the Devil. For the Devil undoubtedly is king over all the children of pride, that is to say, over all them that be sinners, rebels, and disobedient unto God.

And forasmuch as it is not in our power to deliver ourselves from under this tyranny of the Devil, but only by God's help, (for our perdition and undoing is of ourselves, Hosea xiii. but our help and salvation is of God, as saith the prophet Osee,) therefore it is very necessary for all true Christian people to make this petition incessantly unto our heavenly Father, and to beseech him, according to this doctrine of Christ, that by his grace and help we may escape the dominion and power of the Devil, and that we may be made subject unto his heavenly kingdom. Therefore in this petition we desire God to give us, afore all things, true and constant faith in him, and in his Son Jesu Christ, and in the Holy Ghost, with pure love and charity towards him and all men; to keep us also from infidelity, desperation, and malice, which might be the cause of our destruction; to deliver us from dissensions, covetousness, lechery, and evil desires and lusts of sin, and so the virtue of his kingdom to come, and to reign within us, that all our heart, mind, and wits, with all our strength, inward and outward, may be ordered and directed to serve God, to observe his

commandments and his will, and not to serve ourselves, the flesh, the world, or the Devil.

We desire also that this kingdom, once in us begun, may be daily increased, and go forward more and more, so that all subtile and secret hate or sloth which we have to goodness, be not suffered to rule so in us that it shall cause us to look back again, and to fall into sin, but that we may have a stable purpose and strength, not only to begin the life of innocency, but also to proceed earnestly further in it, and to perform it, according to the saying of St. Paul, where he prayeth that we may walk worthily, pleasing God in all things, being fruitful in all good works, and growing and increasing in the knowledge of God. Also in another place he saith, Work and do the truth in charity, and increase and go forward in Christ.

Coloss. i.

Ephes. iv.

Therefore in this prayer, desiring the kingdom of God to come, we require also, that we being already received and entered into the kingdom of grace and mercy of God, may so continue and persevere therein, that after this life we may come to the kingdom of glory, which endureth for ever. And this is that great and fervent desire wherewith good men, being mortified from worldly affections, have been and be always kindled and inflamed, as appeareth by St. Paul, when he said, I would be loosed from this body, and be with Christ. And in another place he saith, We that have received the firstfruits of the Spirit, wail and mourn in ourselves, wishing and looking to be delivered from the mortality and miseries of this body into the glory of the children of God.

Phil. i.

Rom. viii.

THE THIRD PETITION.

Thy will be done in earth as it is in heaven.

FOR the better understanding of this third petition, we must know that, by disobedience and sin of our first father Adam, we be as of our nature only without the grace of God, unable to fulfil the will and precepts of God, and so inclined to love ourselves and our own wills, that we can-

not heartily love neither God nor man as we ought to do. And therefore we being once Christian men, it is requisite for us to pray, that like as the holy angels and saints in heaven (in whom God reigneth perfectly and wholly) do never cease ne shall cease to glorify him, to praise him, and to fulfil his will and pleasure in all things, and that most readily and gladly, without any manner of grudging or resisting thereunto, knowing certainly and clearly that his will is alway the best; even so that we, the children of God in earth, may daily and continually praise God, and by our holy conversation in good works and good life, honour and glorify him: and that we may from time to time so mortify our own natural corrupt and sinful appetite and will, that we may be ever ready, like loving children, humbly, lowly, and obediently to approve, allow, and accomplish the will of God our Father in all things, and to submit ourselves with all our heart unto the same, and to acknowledge that whatsoever is the will of God, the same is most perfect, most just, most holy, and most expedient for the wealth and health of our souls.

Wherefore in this petition also we desire of God true and stable patience when our will is letted or broken; and that when any man speaketh or doth contrary to our will, yet therefore we be not out of patience, neither curse or murmur, or seek vengeance against our adversaries, or them which let our will, but that we may say well of them, and do well to them. We pray also, that by God's grace we may gladly suffer all diseases, poverty, despisings, persecutions, and adversities, knowing that it is the will of God that we should crucify and mortify our wills; and when any such adversity chanceth unto us, attribute all unto the will or sufferance of God, and give him thanks therefore, who doth order all such things for our weal and benefit, either for the exercise and the trial of the good, to make them stronger in goodness and virtue, or else for the chastisement and amendment of the evil, to suppress their evil motions and desires. 1 Tim. vi.

And also we pray, that whensoever it shall please God

to call us out of this transitory life, we may be willing to die; and that, conforming our will to the will of God, we may take our death gladly, so that by fear or infirmity we be not made disobedient unto him.

We desire furthermore, that all our members, eyes, tongue, heart, hands, and feet be not suffered to follow the desires of the flesh, but that all may be used to the will and pleasure of God; and that maliciously we rejoice not in their troubles which have resisted our will, or have hurt us; nor that we be enviously sorry when that they prosper and have welfare, but that we may be contented and pleased with all thing that is God's will.

THE FOURTH PETITION.

Give us this day our daily bread.

FOR the better declaration of this fourth petition, ye shall understand, first, that our Lord teacheth us not in this petition to ask any superfluous thing of pleasure or delight, but only things necessary and sufficient, and therefore he biddeth us only ask bread: wherein is not meant superfluous riches, or great substance, or abundance of things above our estate or condition, but such things only as be necessary and sufficient for every man in his degree;
1 Tim. vi. and according thereunto St. Paul saith, We have brought nothing into this world, ne shall take any thing with us when we depart hence. And therefore if we Christian men have meat, and drink, and clothes, that is to say, things sufficient, let us hold ourselves content; for they that set their minds on riches, and will have superfluities more than needeth, or is expedient to their vocation, they fall into dangerous temptations, and into snares of the Devil, and into many unprofitable and noisome desires, which drown men into perdition and everlasting damnation: for the spring and root of all evils is such superfluous desire. The Wise Man also, making his petition to
Prov. xxx. our Lord, saith, Give me neither poverty nor excess, but only things sufficient for my living, lest that having too

much, I be provoked to deny God, and to forget who is the Lord: and on the other side, lest that, by poverty constrained, I fall into theft, and forswear the name of my God. These two wise men, the one of the Old and the other of the New Testament, agree with the lesson of our Saviour; for both declare that they desire only things necessary, signified here by bread, and both renounce superfluities, unprofitable, dangerous, and noisome.

Secondly, in these words of our Saviour Jesu Christ be reproved all those persons which eat not their own bread, and devour other men's bread; of which sort be all those that live of raven and spoils, of theft, of extortion, of craft, and deceit: and they also which neither labour with their hands, nor otherwise apply their study, industry, and diligence to something that is good and beneficial to the common weal and the honour of God, but live in ease, rest, idleness, and wanton pleasure, without doing or caring for any such thing. Also all they be reproved, which being called in this world to any office or authority, do abuse the same, and do not employ themselves according to their vocation.

Thirdly, as the husbandman tilleth and soweth his ground, weedeth it, and keepeth it from destroying, praying therewith to God for the increase, and putteth all his trust in him, to send him more or less at his pleasure; even so, besides our own diligence, policy, labour, and travail, we must also pray daily to God to send us sufficient; and we must take thankfully at his hands all that is sent, and be no further careful than needeth, but putting to our endeavour, set our whole confidence and trust in him: for our Saviour Christ saith in the Gospel, I say to Matt. vi. you, Be not careful for your living, what ye shall eat, ne what clothes ye shall wear. Is not life better than your meat, and your body better than your clothing? Look upon the birds of the air: they sow not, they reap not, they bring nothing into the barn; and yet your heavenly Father feedeth them. Be not you of more price than they? Look upon the lilies of the field: they labour not, they

spin not: and yet I tell you, Solomon, in all his precious and royal apparel, was not so clothed as one of them. Therefore care you not for these things. Leave this care to them that know not God. Your heavenly Father knoweth that you have need of all these things. But seek you first the kingdom of God and his righteousness, and the ways justly and truly to live, and then God shall cast all these things unto you. These be the words of Christ, full of good and comfortable lessons, that we should not care ne set our hearts too much upon these worldly things, ne care so much for to-morrow, that we shall seem to mistrust our Lord. And here is a thing greatly to be noted, in comfort of the true labouring man. For surely be he craftsman or be he labourer, doing truly his office whereunto he is called, he may in that state and kind of life please God and attain salvation as surely as in any other state or kind of living. And although our Lord hath so provided for some, that they have already sufficient and plenty for many days and years, yet that notwithstanding, they ought to make this petition to God, and say, Give us this day our daily bread; forasmuch as their substance, (though it be never so great,) like as it could not have been gotten without God had sent it, so it cannot prosper and continue except God preserve it. For how many great rich men have we known suddenly made poor, some by fire, some by water, some by theft, and many other ways? Was not Job the one day the richest man that was in all the east land, and the morrow after had utterly nothing? It is therefore as needful to pray our Lord to preserve that he hath given us, as to pray him to give it: for if he give, and do not preserve it, we shall have no use of it.

Fourthly, by this bread, which we be taught to ask in this petition, may be understand the holy sacrament of the altar, the very flesh and blood of our Saviour Jesu Christ,
John vi. as it is written in the sixth chapter of St. John, I am the bread of life which came down from heaven. And the bread which I will give is my flesh, which I will give for the life of the world. And in this prayer we desire that

the same may be purely ministered and distributed, to the comfort and benefit of all us the true children of God; and that we also may receive the same with a right faith and perfect charity at all times when we do and ought to receive the same, so that we may be spiritually fed therewith to our salvation, and thereby enjoy the life everlasting.

Finally, by the bread which our Saviour teacheth us to ask in this petition is meant also the true doctrine of the word of God, which is the spiritual bread that feedeth the soul. For as the body is nourished and brought up, groweth and feedeth with bread and meat, so need the soul, even from our youth, to be nourished and brought up with the word of God, and to be fed with it. And like as the body will faint and decay, if it be not from time to time relieved and refreshed with bodily sustenance; even so the soul waxeth feeble and weak towards God, unless the same be cherished and kept up with the word of God, according to the saying of Christ, A man liveth not with meat only, but with every word that proceedeth from the mouth of God. Matt. iv. And surely the word of God is the very comfort, remedy, and health of the soul. For if we have adversity in this world, as poverty, sickness, imprisonment, and such other miseries, where should we seek for comfort but at God's word? If we think ourselves so holy that we be without sin, where should we find a glass to see our sins in but in the word of God? If we be so full of sins, that we be like to fall into desperation, where can we have comfort, and learn to know the mercy of God, but only in God's word? Where shall we have armour to fight against our three great enemies, the world, the flesh, and the Devil? Where shall we have strength and power to withstand them, but as Christ did, in and by the word of God? And finally, if we have any manner of sickness or disease in our souls, what medicine or remedy can we have, but that is declared in God's word? So that the word of God is the very bread of the soul; and therefore, as well for this bread of the soul as for the blessed sacrament of the altar,

also for the bread and daily sustenance of the body, our Saviour Christ teacheth us to pray in this fourth petition.

THE FIFTH PETITION.

And forgive us our trespasses, as we forgive them that trespass against us.

IN this petition we be taught a fruitful advertisement of man's estate in this present life, which considered, no man ought to glory in himself, as though he were innocent and without sin, but rather that every good Christian man, without exception, ought to knowledge himself to be a sinner, and that he hath need to ask forgiveness of God for his sins, and to require him of his mercy: for doubtless we daily commit sin, which be commanded daily to ask remission for our sins. And St. John saith in his Epistle,

1 John i. If we say that we be without sin, we deceive ourselves, and truth is not in us.

Moreover it is to be noted, that we be taught to desire God to forgive us our sins, like as we forgive them that trespass against us: so that if we forgive in heart, God will forgive, and not otherwise; as by many places of scripture may appear. First, by express words Christ

Matt. vi. saith, If you forgive men their offences done against you, your heavenly Father will forgive you your offences: and if you will not forgive them that offend you, be you assured your father will not forgive you your offences. And in another place, when Peter came to our Lord, and demanded of him how oft he should forgive his brother which had offended him, and whether it was not sufficient to forgive him seven times, our Lord answered him and said,

Matt. xviii. I tell thee, Peter, that thou oughtest to forgive him not only seven times, but seventy times seven times: meaning thereby, that from time to time we must continually forgive our brother or neighbour, although he trespasseth against us never so often.

Matt. xviii. And Christ also declareth the same by a parable. There

was (saith Christ) a king, which calling his servants unto account, and finding that one of them should owe unto him the sum of ten thousand talents, because he had it not to pay, commanded that the said debtor, his wife, and his children, and all that he had, should be sold. But when the debtor came unto the king, and prayed him on his knees to have patience with him, promising him to pay all, the king had pity of him, and forgave him the whole debt. It fortuned afterward, that this man, being thus acquitted, met with another of his fellows, that ought him but one hundred pence, and with violence almost strangled him, and said unto him, Pay that thou owest. And the said servant his fellow fell upon his knees, and prayed him to have patience, promising to pay all; which would not, but cast him into prison, until all was paid. And when the rest of his fellows, seeing this cruelty, had told the king thereof, the king forthwith sent for this cruel fellow, and said to him, O wicked man, I forgave thee thy whole debt at thy suit and request; it should therefore have beseemed thee to have shewed like compassion unto thy fellow, as I shewed to thee. And the king, sore displeased with this cruelty, committed him to tormentors, that should roughly and straitly handle him in prison, till he had paid the whole debt.

Upon this parable Christ inferreth and saith, Even so shall your heavenly Father do with you, if you will not forgive every one of you his brother even from the heart. Thus it appeareth plainly, that if we will be forgiven, if we will scape everlasting damnation, we must put out of our heart all rancour, malice, and will to revenge, and to satisfy our own carnal affections, referring the punishment of the offenders, which in their offences have transgressed the laws of God or of the prince, to the order of justice, whereof under God the princes and rulers be ministers in earth. In which doing we please God, so that we utterly forgive our own private grudge and displeasure.

And if any peradventure will think it to be an hard thing to suffer and forgive his enemy, which in word and deed

hath done him many displeasures, let him consider again how many hard storms our Saviour Christ suffered and abode for us. What were we, when he gave his most precious life for us, but horrible sinners, and his enemies? How meekly took he for our sake all rebukes, mocks, binding, beating, crowning with thorn, and the most opprobrious death! It is undoubtedly above our frail and corrupt nature to love our enemies that do hate us, and to forgive them that do hurt and offend us; and it is a deed of greater perfection than man hath of himself; but God, that requireth it, will give grace that we may do it, if we ask and seek for it. And therefore in this petition our Saviour Christ teacheth us to ask this grace of our heavenly Father, that we may forgive our enemies, and that he will forgive us our trespasses, even so as we forgive them that trespass against us.

It is farther to be noted, that to forgive our brother his default is also to pray to God that he will forgive him, and will not impute his offence to him; and to wish to him the same grace and glory that we desire unto ourselves: and also ourselves, when occasion shall come, to help him, as we be bound to help our Christian brother.

And finally, forasmuch as in the expounding and declaration of scripture it is convenient and requisite to observe and follow this rule, that whensoever scripture speaketh of any duty to be done of one Christian man to another, that then the same duty be so plainly and fully opened and set forth, that each man may hear his own duty touched; so that both parties, (that is to say,) as well he that is bound to forgive, as he which receiveth forgiveness, may indifferently know their duty and behaviour, and according thereunto endeavour themselves to do the same. For these causes it is expedient, that like as in the former part of this petition we have declared the part and duty of him which should for charity's sake forgive, so to declare the part and duty of them to whom forgiveness should be made, lest evil doers and naughty minded people might by the former declaration take occasion still to persevere in

their naughty minds and doings, and yet claim forgiveness of their neighbour.

Wherefore ye shall understand, that forgiveness, afore spoken of, is not so meant in scripture, that by it justice or laws of princes should be broken, contemned, or not executed. For although our Saviour Christ, in this petition, doth teach us to remit and forgive all injuries and trespasses done against us, yet he which hath done the injury or trespass is nevertheless bound to acknowledge his fault, and to ask forgiveness therefore, not only of God, but of him also whom he hath offended, and to intend to do no more so: and furthermore to recompense and make amends unto the parties against whom he hath trespassed, according to his ability and power, and as the grievousness and greatness of the offence requireth. And in case he which hath committed the offence or trespass be obstinate, and will not do these things before rehearsed, which he is bound to do by the law of God, then may the party which findeth himself grieved, notwithstanding any thing that is said before in this petition, lawfully, and without offence of God's commandments, ask and seek recompense of such injuries as be done to him, according unto the order and provision of the laws of the realm, made in that behalf, so that he alway have an eye and respect unto charity, and do nothing for rancour or malice, or for sinister affection, neither bear any hatred in his heart towards him whom he sueth, but only upon a zeal and love of the maintenance of justice, correction of vice, and reformation of the party that hath offended, remembering always that he exceed not nor go beyond the limits and bounds of this general rule taught by our Saviour Christ in his Gospel, As ye would that other men should do unto you, even so do you unto them: for this is the law and the prophets. And thus we Christian folk, weighing forgiveness on the one party, and the duty of him that is forgiven on the other party, (as here now we be taught,) shall the better know how to endeavour ourselves to observe both ways; and by

Matt. vii.

these means see and understand more perfectly the agreement and intent of scriptures, which we be bound to observe and follow.

THE SIXTH PETITION.

And let us not be led into temptation.

IT is to be noted, first, that there be two manner of temptations, whereof one cometh and is sent to us by God, who suffereth those that be his to be tempted by one means or other for their probation or trial, albeit he so assisteth and aideth them in all such temptations, that he turneth all at the end unto their profit and benefit. For, as the Wise Man saith, Like as the oven trieth the potter's vessel, so doth temptation of trouble try the righteous man. And with this manner of temptation God tempted sundry wise our holy father Abraham. He tempted also Job with extreme poverty, horrible sickness, and sudden death of his children. And daily he tempteth and proveth all such as he loveth.

Ecclus. xxvii.

The other manner of temptation cometh chiefly of the Devil, which, like a furious and a wood lion, rageth and runneth about perpetually, seeking how he may devour us; and cometh also of our own concupiscence, which continually inclineth and stirreth us to evil, as St. James saith, Every man is tempted, drawn, and enticed by his own concupiscence. This concupiscence is an inclination and pronity of our inordinate nature to sin, which imperfection man hath by the fall of Adam; so that although original sin is taken away by baptism, and the displeasure appeased betwixt God and man, yet remaineth the disorder and debate between the soul and the flesh, which shall not be extinct but only by bodily death. For there is no man so mortified, so sequestered from the world, and so ravished in spirit, in devotion, or in contemplation, but that some concupiscence is in him, howbeit by God's grace and mercy it reigneth not, nor is of God accounted for sin, nor is hurtful but only to them that by consent yield unto

James i.

it. It will never cease, but one way or another it will ever assault us; and if we do not fight with it, and resist it continually, it will overcome us, and bring us into bondage, so that the Devil, by this our concupiscence and our consent, all vice and sins be engendered, like as between man and woman children be engendered: according to the saying of St. James, where he saith, Concupiscence, when she James i.
doth conceive, she bringeth forth sin, and that of all sorts, that is to say, first, acts and deeds contrary to the laws of God, and after that, use and custom of the same deeds, and at length blindness and contempt. For so the Wise Man saith, The wicked man, when he cometh to the bottom of Prov. xviii.
sin, setteth nought thereby, but, blinded with evil custom, either thinketh the sin that he useth to be no sin, or else if he take it for sin, yet he careth not for it, but either upon vain trust of the mercy of God, (which is indeed no right trust, but a very presumption,) he will continue still in purpose to sin, or else, upon vain hope of long life, he will prolong, defer, and delay to do penance for the same, until the last end of his life; and so, oft times prevented with sudden death, dieth without repentance. Wherefore, considering how dangerous it is to fall into sin, and how hard it is to arise, the chief and the best way is to resist with God's help the first suggestion unto sin, and not to suffer it to prevail with us, but as soon as may be to put it out of our minds. For if we suffer it to tarry any while in our hearts, it is great peril lest that consent and deed will follow shortly after.

Secondly, that our Saviour Jesus Christ teacheth not us in this sixth petition to pray unto God our Father that we should be clearly without temptation, but that he will not suffer us to be led into temptation, that is to say, that when we be tempted, he will give us grace to withstand it, and not to suffer us to be overcome therewith. According whereunto St. Paul saith, God is true and faithful, and will 1 Cor. x.
not suffer us to be tempted above that we may bear, but he will so moderate the temptation, that we may sustain and overcome it. And St. James saith, Think that you James i.

have a great cause to joy when you be troubled with divers temptations. For the trying of your faith bringeth patience, and patience maketh perfect works: so that you may be perfect and sound, lacking in nothing. And Almighty God also exhorteth us and calleth upon us to fight against temptations, saying, He that getteth the victory against them, I shall give him to eat of the tree of life. And again he saith, He that overcometh them shall not be hurt with the second death. And St. Paul saith, No man shall be crowned, except he fight lawfully; that is to say, except he defend himself, and resist his enemies at all points to his power. And our Saviour giveth us a good courage to fight in this battle, where he saith, Be of good comfort, for I have overcome the world; that is to say, I have had the victory of all sins and temptations; and so shall you have, if the fault be not in yourselves: for ye fight with an adversary which is already vanquished and overcome.

Rev. ii.

2 Tim. ii.

John xvi.

THE SEVENTH PETITION.

But deliver us from evil.

IT is first to be noted, that like as in the sixth petition Christ taught us to desire of our heavenly Father that we should not be overcome with temptation, ne brought into sin, so now in this seventh and last petition he teacheth us to pray him, that if by frailness we fall into the captivity of the Devil by sin, he will soon deliver us from it; not to let us continue in it; not to let it take root in us; not to suffer sin to reign upon us; but to deliver us, and make us free from it.

Sin is the exceeding evil from the which, in this petition, we desire to be delivered. And though in this petition be also comprehended all evils in the world, as sickness, poverty, dearth, with other like adversities, yet chiefly it is to be understand of sin, which only of itself is evil, and ought ever without condition to be eschewed.

And as for other adversities, neither we can ne ought to refuse, when God shall send them, neither we ought to

pray for the eschewing of them, otherwise than with this condition, if God's pleasure so be. Many things we suffer in this world, and take them for evil, but they be not evil of themselves. All affections, diseases, punishments, and torments of the body, all the troubles of this world, and all adversities, be good and necessary instruments of God for our salvation. For God himself, who cannot say other than truth, saith, Those that I love I chastise. And again Rev. iii. the apostle saith, He receiveth none but whom he scourgeth. Heb. xii. This is time of scourging, and the time to come is the time of rest, ease, and bliss. And surely it is a great token that we be in the favour of God, when he doth scourge us, and trieth and fineth us like gold in the fire, whiles we be in this world: as contrary, it is a great token of his indignation towards us, to suffer us, living evil, to continue in prosperity, and to have all things after our will and pleasure, and never to trouble us or punish us with adversity. Therefore our Saviour Christ Jesus (who knoweth what is best for us) teacheth us to pray and desire to be delivered, not chiefly from worldly afflictions, trouble, and adversity, which God sendeth abundantly even to them whom he best loveth, and with whom he is best pleased; but the evil which we most chiefly should pray to be delivered from is sin, which of itself is so evil, that in no wise God can be pleased therewith.

And because our ancient enemy the Devil, who is the well and spring of iniquity, and is not only himself an homicide, a liar, and an hater of the truth from the beginning, but also is the very root and occasion of all sin, and the common provoker and stirrer of man to the same, and the letter and hinderer of all virtue and goodness; because this enemy never ceaseth, but continually searcheth by all crafts and wiles to induce us to sin, and so to devour us, and to bring us thereby to everlasting damnation: therefore like as we desire here to be delivered from sin, so also we desire that our heavenly Father will save us, and defend us from this evil, the causer of sin, that is to say, the Devil, and from his power and tyranny, so that he should

not by his malice and guiles entice us and draw us into sin, whereby we might finally be brought unto everlasting damnation. From the which also we pray here to be delivered.

THE SALUTATION OF THE ANGEL TO THE BLESSED VIRGIN MARY.

HAIL, Mary, full of grace, the Lord is with thee. Blessed art thou among women; and blessed is the fruit of thy womb.

FOR the better understanding of this salutation of the angel, made to the blessed virgin Mary, ye shall first consider, how it was decreed of the whole Trinity, that after the fall of our first father Adam, (by which mankind was so long in the great indignation of God, and exiled out of heaven,) the second Person, the everlasting Son of the Father everlasting, should take upon him the nature of man; and so as he was perfect God, should be perfect man, to redeem mankind from the power of the Devil, and to reconcile the same again to his Lord God. And for this
Luke i. purpose, (as St. Luke in his Gospel declareth,) in the sixth month after St. Elisabeth was conceived with St. John the Baptist, the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin, which was despoused or ensured to a man, whose name was Joseph, of the house of David, and the virgin's name was Mary. And when this angel came unto the said virgin, he said these words: Hail, full of grace, the Lord is with thee. Blessed art thou among women. And when the virgin, hearing these words, was troubled with them, and mused with herself what manner of salutation it should be, the angel said to her, Fear not, Mary, be not abashed, for thou hast found favour in the sight of God. Lo, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt

call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the seat of David his father: and he shall reign over the house of Jacob for ever; and his kingdom shall have no end. Then said Mary to the angel, How can this be done, for I have not knowledge of man? And the angel answering said unto her, The Holy Ghost shall come from above into thee, and the power of the Highest shall overshadow thee: and therefore that holy one that shall be born of thee shall be called the Son of God. And, lo, thy cousin Elisabeth hath also conceived a son in her old age; and this is the sixth month sith she conceived, which was called the barren woman: for there is nothing unpossible to God. To this Mary answered, Lo, I am the handmaid of our Lord; be it done unto me as thou hast spoken. And then forthwith, upon the departure of the angel, Mary, being newly conceived with the most blessed child Jesus, went up into the mountains with speed into a city of Juda; and came to the house of Zachary, and saluted Elisabeth. And as soon as Elisabeth heard the salutation of Mary, the child sprang in her womb, and forthwith Elisabeth was replenished with the Holy Ghost, and cried with a great voice, and said, Blessed art thou among women; and blessed is the fruit of thy womb. And whereof cometh this, that the mother of my Lord cometh to me? For, lo, as soon as the voice of thy salutation was in mine ears, the child in my womb leaped for joy. And blessed art thou that diddest believe: for all things that have been spoken to thee from our Lord shall be performed.

Secondly, it is to be noted, that the angel Gabriel, which spake to the virgin, was an high angel, and an high messenger. And truly it was convenient that he should be so: for he came with the highest message that ever was sent, which was the entreaty and league of peace between God and man. And therefore the first word of his salutation, that is to say, *Hail*, or, *Be joyful*, was very convenient for the same: for he came with the message of joy. And so

said the other angel, which at the birth of our Saviour ap-
Luke ii. peared to the shepherds. I shew to you (said he) great joy that shall be to all the people. And surely, considering the effects that ensued upon his high message, all mankind had great cause to joy. For man, being in the indignation and displeasure of God, was hereby reconciled. Man, being in the bonds of the Devil, was hereby delivered. Man, being exiled and banished out of heaven, was hereby restored thither again.

These be such matters of joy and comfort to us, that there never was or shall be nor can be any like. And not only for this purpose he began with this high word of comfort, but also for he perceived that the virgin being alone, would be much abashed and astonied at his marvellous and sudden coming unto her. And therefore he thought it expedient, first of all to utter the word of joy and comfort, which might put away all fear from the blessed virgin. And he called her *full of grace;* by God endued so plenteously, because she should conceive and bear him that was the very plenitude and fulness of grace, the Lord of grace, by whom is all grace, and without whom is no grace. And this is the singular grace by which she is called, not only the mother of man, but also the mother of God.

Thirdly, by these words, *the Lord is with thee*, is declared why the angel called her *full of grace:* for surely our Lord is not with them that be not in grace, nor tarrieth with them that be void of grace, and be in sin. For there is a separation and divorce between the sinful soul
Wisdom i. and our Lord; as the Wise Man saith, Perverse thoughts make a separation and a divorce from God.

Fourthly, by these words, *Blessed art thou among women*, was meant, that there was never woman so blessed. And truly she may well be called so, most blessed among all women: for she had great and high prerogatives, which none other woman ever had, hath, or shall have. Is not this an high prerogative, that of all women she was chosen

to be mother to the Son of God? And what excellent honour was she put to, when, notwithstanding the decree was made of his nativity by the whole Trinity, yet the thing was not done and accomplished without or before her consent was granted, for the which so solemn a messenger was sent? And also how high grace was this, that after the default made through the persuasion of the first woman, our mother Eve, by whom Adam was brought into disobedience, this blessed virgin was elect to be the instrument of our reparation, in that she was chosen to bear the Saviour and Redeemer of the world? And is not this a wonderful prerogative, to see a virgin to be a mother, and conceive her child without sin? We may worthily say that she is the most blessed of all other women. And to the intent that all good Christian men should repute and take her so, behold the providence of God, that would by another witness confirm the same: for even the very same words that the angel spake, the blessed matron St. Elisabeth spake also; and where the angel made an end, there she began. Luke i.

The angel made an end of his salutation with these words: *Blessed art thou among women.* The blessed matron began her salutation with the same words, declaring that she was inspired with the same Spirit that sent the angel, and that they were both ministers to the holy Trinity, the one from heaven, the other in earth. And afterward she added these words, saying, *And blessed is the fruit of thy womb.* These be not the words of the angel, but of St. Elisabeth: for when the virgin Mary came to salute her, the said Elisabeth, being inspired with the Holy Ghost, and knowing that the virgin Mary was conceived, spake these words of the fruit that the virgin should bring forth.

And there is also another wonderful thing to be noted. For, as it appeareth in the Gospel, the child in St. Elisabeth's womb, that is to say, St. John Baptist, (which yet had scant life,) gave testimony to this fruit, that this fruit

should save him and all the world, and as a prophet he leaped for joy in his mother's womb; and although he could not then speak, yet nevertheless he declared by such signs and tokens as he could, that blessed was the fruit of that womb: and worthily called the fruit of her womb, in that the substance of the nature of man, which our Saviour Christ took upon him, was taken of the substance and nature of the most blessed virgin, and in her womb; and so is called the fruit of her womb. And well he may be called the blessed fruit, which hath saved us, and given us life, contrary to the cursed fruit which Eve gave to Adam, by which we were destroyed and brought to death. But blessed is the fruit of this womb, which is the fruit of life everlasting.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or request or suit; yet nevertheless the church hath used to adjoin it to the end of the Paternoster, as an hymn or a prayer of laud and praise, partly of our Lord and Saviour Jesu Christ, for our redemption, and partly of the blessed virgin, for her humble consent given and expressed to the angel at this salutation. Lauds, praise, and thanks are in this Ave Maria principally given and yielded to our Lord, as to the author of our redemption: but therewithal the virgin lacketh not her lauds, praise, and thanks for her excellent and singular virtues, and chiefly for that she believed and humbly consented, according to the saying of the holy matron St. Elisabeth, when she said unto this virgin, Blessed art thou that diddest give trust and credence to the angel's words: for all things that have been spoken unto thee shall be performed.

THE ARTICLE OF FREEWILL.

THE commandments and threatenings of Almighty God in scripture, whereby man is called upon and put in remembrance what God would have him to do, most evidently do express and declare that man hath freewill also now after the fall of our first father Adam, as plainly appeareth in these places following: Be not overcome of evil. Neglect not the grace that is in thee. Love not the world, &c. If thou wilt enter into life, keep the commandments. Which undoubtedly should be said in vain, unless there were some faculty or power left in man whereby he may, by the help and grace of God, (if he will receive it when it is offered unto him,) understand his commandments, and freely consent and obey unto them: which thing of the catholic fathers is called freewill; which if we will describe, we may call it conveniently in all men, a certain power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willeth good and evil; but it willeth not that good which is acceptable to God, except it be holpen with grace; but that which is ill it willeth of itself: and therefore other men defined freewill in this wise: Freewill is a power of reason and will, by which good is chosen by the assistance of grace, or evil is chosen without the assistance of the same.

Rom. xii. 1 Tim. iv. 1 John ii. Matt. xix.

Howbeit the state and condition of freewill was otherwise in our first parents before they sinned, than it was either in them or in their posterity after they had sinned. For our first parents Adam and Eve, until they wounded and overthrew themselves by sin, had so in possession the said power of freewill, by the most liberal gift and grace of God their Maker, that not only they might eschew all manner of sin, but also know God, and love him, and fulfil all things appertaining to their felicity and wealth. For they were made righteous, and to the image and similitude

of God, having power of freewill (as Chrysostom saith) to obey or disobey: so that by obedience they might live, and by disobedience they should worthily deserve to die. For the Wise Man affirmeth, that the state of them was
Ecclus. xvii. of that sort in the beginning; saying thus: God in the beginning did create man, and left him in the hands of his own counsel. He gave unto him his precepts and commandments, saying, If thou wilt keep the commandments, they shall preserve thee. He hath set afore thee fire and water: put forth thy hands to whether thou wilt. Before man is life and death, good and evil: what him liketh that shall he have. From this most happy estate our first parents falling by disobedience, most grievously hurted themselves and their posterity. For besides many other evils that came by that transgression, the high power of man's reason and freedom of will were wounded and corrupted, and all men thereby brought into such blindness and infirmity, that they cannot eschew sin, except they be illumined and made free by an especial grace, that is to say, by a supernatural help and working of the Holy Ghost, which, although the goodness of God offereth to all men, yet they only enjoy it which by their freewill do accept and embrace the same. Nor they also that be holpen by the said grace can accomplish and perform things that be for their wealth, but with much labour and endeavour; so great is in our nature the corruption of the first sin, and the heavy burden bearing us down to evil. For truly albeit the light of reason doth abide, yet it is much darkened, and with much difficulty doth discern things that be inferior, and pertain to this present life: but to understand and perceive things that be spiritual, and pertain to the everlasting life, it is of itself unable. And so likewise, although there remain a certain freedom of will in those things which do pertain unto the desires and works of this present life, yet to perform spiritual and heavenly things, freewill of itself is insufficient: and therefore the power of man's freewill being thus wounded and decayed, hath need of a physician to heal it, and an help to repair it, that it may re-

ceive light and strength, whereby it may see and have power to do those godly and spiritual things, which before the fall of Adam it was able and might have done.

To this blindness and infirmity of man's nature, proceeding of original sin, the prophet David had regard, when he desired his eyes to be lightened of Almighty God, that he might consider the marvellous things that be in his law. Ps. cxviii. And also the prophet Jeremy, saying, Heal me, O Lord, and I shall be made whole. Jer. xvii. St. Augustine also plainly declareth the same, saying, We conclude that freewill is in man after his fall; which thing whoso denieth is not a catholic man: but in spiritual desires and works to please God, it is so weak and feeble, that it cannot either begin or perform them, unless by the grace and help of God it be prevented and holpen. And hereby it appeareth, that man's strength and will in all things which be healthful to the soul, and shall please God, hath need of grace of the Holy Ghost, by which such spiritual things be inspired to men, and strength and constance given to perform them, if men do not wilfully refuse the said grace offered unto them.

And likewise as many things be in the scripture which do shew freewill to be in man; so there be no fewer places in scripture which do declare the grace of God to be so necessary, that if by it freewill be not prevented and holpen, it can neither do nor will any thing good and godly. Of which sort be these scriptures following: Without me ye can do nothing. John xv. No man cometh to me, except it be given him of my Father. John vi. We be not sufficient of ourselves, as of ourselves, to think any good thing. 2 Cor. iii. According unto which scriptures, and such other like, it followeth, that freewill, before it may will or think any godly thing, must be holpen by the grace of Christ, and by his Spirit be prevented and inspired, that it may be able thereto: and being so made able, may from thenceforth work together with grace, and by the same sustained, holpen, and maintained, may do and accomplish good works, and avoid sin, and persevere also and increase in grace. It is surely of the grace of God

only that first we be inspired and moved to any good thing: but to resist temptations, and to persist in goodness and go forward, it is both of the grace of God and of our free-will and endeavour. And finally, after we have persevered to the end, to be crowned with glory therefore is the gift and mercy of God, who of his bountiful goodness hath ordained that reward to be given after this life, according to such good works as be done in this life by his grace.

Therefore men ought with much diligence and gratitude of mind to consider and regard the inspirations and wholesome motions of the Holy Ghost, and to embrace the grace of God, which is offered unto them in Christ, and moveth them to good things: and furthermore to go about by all means to shew themselves such as unto whom the grace of God is not given in vain. And when they do feel that notwithstanding their diligence, yet through their own infirmity they be not able to do that they desire, then they ought earnestly, and with a fervent devotion and steadfast faith, to ask of him, which gave the beginning, that he would vouchsafe to perform it: which thing God will undoubtedly grant, according to his promise, to such as persevere in calling upon him. For he is naturally good, and willeth all men to be saved, and careth for them, and provideth all thing by which they may be saved, except by their own malice they will be evil, and so by righteous judgment of God perish and be lost. For truly men be to themselves the authors of sin and damnation. God is neither author of sin, nor the cause of damnation. And yet doth he most righteously damn those men that do with vices corrupt their nature, which he made good, and do abuse the same to evil desires, against his most holy will. Wherefore men be to be warned that they do not impute to God their vice or their damnation, but to themselves, which by freewill have abused the grace and benefits of God.

All men be also to be monished, and chiefly preachers, that in this high matter they looking on both sides, so at-

temper and moderate themselves, that neither they so preach the grace of God, that they take away thereby freewill, nor on the other side so extol freewill, that injury be done to the grace of God.

THE ARTICLE OF JUSTIFICATION.

FOR the more clear understanding of this article following, it is to be noted, that all men after the fall of Adam, naturally descending and coming of him, be born in original sin, that is to say, they lack that original justice and innocency, wherewith Adam in his creation was endued, and which also all his posterity should have had, if he, through his disobedience and breaking of the commandment of God, had not lost the same from himself and all his posterity. And further also, they be born with concupiscence, whereof spring unlawful desires, repugnant and contrary unto the laws of God, and be guilty to everlasting death and damnation, from the which they can in no wise be delivered by any strength or power that is in them, but rather fall daily into further displeasure of God, by committing and adding of many actual sins.

Wherefore, to the intent that man might be delivered out of this wretched and miserable state, whereunto he had brought himself, and might recover again the same things that were given unto him in his first creation, and thereby attain the everlasting bliss in heaven, it pleased Almighty God, of his great and infinite mercy and goodness, to send his own only begotten Son, the second Person in Trinity, to take upon him the nature of man, and therein to work the mystery of our redemption, that is to say, to deliver us from the captivity of the Devil, sin, and damnation, and to be the very mean of our reconciliation to God, and of our justification. And surely this reconciliation of mortal man to the favour of God immortal did necessarily require such

a mediator between them as had in himself the perfect nature of them both, which is the very property of a mean between two, to be partner with both them between whom he taketh upon him to be a mean. For if he be wholly joined with the one, and clearly separated from the other, then he is not meet to be a mean or mediator between two which be at debate and enmity. Wherefore our Saviour Christ, being naturally God, took upon him the nature of man, that he might thereby be conversant among men, and by his death redeem them, and yet he still retained and kept his godhead, and was both God and man together. For if he had been man only, and not God, then his death could not have been a worthy and sufficient satisfaction for sin, to the justice of God. And if he had been only God, and not man, then he by his bodily conversation could not have called us again to God, nor suffered and died bodily for us. And this property of a mediator St. Paul considering, writeth to Timothy, That there is but one mediator between God and man, which is Christ Jesus; meaning thereby, that because he only had both the natures in him, therefore he only, and none other but he, was able to be a sufficient mediator and mean of our reconciliation to God, and of our justification.

1 Tim. ii.

And for a further declaration how and by what means we be made partakers of this benefit of justification, it is to be noted, that this word *justification*, as it is taken in scripture, signifieth the making of us righteous afore God, where before we were unrighteous, as when by his grace we convert unto him, and be reconciled into his favour, and of the children of ire and damnation, we be made the children of God, and inheritors of everlasting life, that by his grace we may walk so in his ways, that finally we may be reputed and taken as just and righteous in the day of judgment, and so receive the everlasting possession of the kingdom of heaven. And albeit God is the principal cause and chief worker of this justification in us, without whose grace no man can do no good thing, but following his free-will in the state of a sinner, increaseth his own injustice,

and multiplieth his sin; yet so it pleaseth the high wisdom of God, that man, prevented by his grace, (which being offered, man may if he will refuse or receive,) shall be also a worker by his free consent and obedience to the same, in the attaining of his own justification, and by God's grace and help shall walk in such works as be requisite to his justification, and so continuing, come to the perfect end thereof by such means and ways as God hath ordained.

Wherein it is to be considered, that although our Saviour Christ hath offered himself upon the cross a sufficient redemption and satisfaction for the sins of the world, and hath made himself an open way and entry unto God the Father for all mankind, only by his worthy merit and deserving, and willing all men to be saved, calleth upon all the world, without respect of persons, to come and be partakers of the righteousness, peace, and glory which is in him; yet for all this benignity and grace, shewed universally to the whole world, none shall have the effect of this benefit of our Saviour Christ, and enjoy everlasting salvation by him, but they that take such ways to attain the same as he hath taught and appointed by his holy word, in such order, manner, and form as here followeth; that is to say, first, as touching all them which be of age, and have the use of natural reason afore they be christened, the will of God is, that all such (if they will be saved) shall, at the hearing of his blessed word, give steadfast faith and assent thereunto, as St. Paul saith, He that com- Heb. xi.
eth to God must believe; and by that faith, grounded on the truth of the word of God, being taught both of the threatenings of God against sinners, and also of the great goodness and mercy of God offered to mankind in our Saviour and Redeemer Christ Jesu, they must conceive an hearty sorrow and repentance for their sins, with a sure trust to have forgiveness of them by the merits and passion of our Saviour Christ. And joining thereunto a full purpose to amend their life, and to commit sin no more, but to serve God all their life after, they must then receive

the sacrament of baptism. And this is the very plain ordinary way, by the which God hath determined that man, being of age, and coming to christendom, should be justified. For as for infants, it is to be believed that their justification is wrought by the secret operation of the Holy Ghost in their baptism, they being offered in the faith of the church.

And this justification, whereof we have hitherto spoken, may be called the first justification, that is to say, our first coming into God's house, which is the church of Christ; at which coming we be received and admitted to be of the flock and family of our Saviour Christ, and be professed and sworn to be the servants of God, and to be soldiers under Christ, to fight against our enemies, the Devil, the world, and the flesh: of which enemies, if it chance us, after our baptism, to be overthrown, and cast into mortal sin, then is there no remedy, but for the recovering of our former estate of justification which we have lost, to arise by penance, wherein proceeding in sorrow and much lamentation for our sins, with fasting, alms, prayer, and doing all such things, at the least in true purpose and will, as God requireth of us, we must have a sure trust and confidence in the mercy of God, that for his Son our Saviour Christ's sake he will yet forgive us our sins, and receive us unto his favour again; and so being thus restored to our justification, we must go forward in our battle aforesaid, in mortifying our concupiscence, and in our daily spiritual renovation, in following the motions of the Spirit of Christ, in doing good works, and abstaining from sin and all occasions thereof, being armed with faith, hope, and charity, to the intent we may attain our final justification, and so be glorified in the day of judgment with the reward of everlasting life.

Wherefore it is necessary, for the keeping and holding of this justification, once conferred and given in baptism, or recovered again by penance, through the mercy of our Saviour Christ, and also for the increasing of the same justification, and final consummation thereof, to take good

heed, and to watch, that we be not deceived by the false suggestion and temptation of our ghostly enemy the Devil, who, as St. Peter saith, goeth about like a roaring lion, 1 Peter v. seeking whom he may devour.

And it is no doubt, but although we be once justified, yet we may fall therefrom by our own freewill and consenting unto sin, and following the desires thereof; for albeit the house of our conscience be once made clean, and the foul spirit be expelled from us in baptism or penance, yet if we wax idle, and take not heed, he will return with seven worse spirits, and possess us again. And although we be illuminate, and have tasted the heavenly gift, and be made partakers of the Holy Ghost, yet may we fall, and displease God. Wherefore, as St. Paul saith, He that stand- 1 Cor. x. eth, let him take heed that he fall not.

And here all phantastical imagination, curious reasoning, and vain trust of predestination, is to be laid apart. And according to the plain manner of speaking and teaching of scripture, in innumerable places, we ought evermore to be in dread of our own frailty and natural pronity to fall to sin, and not to assure ourselves that we be elected, any otherwise than by feeling of spiritual motions in our heart, and by the tokens of good and virtuous living, in following the grace of God, and persevering in the same to the end. And this St. Peter exhorteth us to make our vocation and 2 Peter i. election sure and stable. And Christ saith, He that per- Matt. xxiv. severeth unto the end shall be saved. And in Revelation of St. John, Be faithful unto death, and I shall give thee Rev. ii. the crown of life. Wherefore when we be once elected and admitted unto God's service, (as is aforesaid,) and have received our justification in baptism, or be restored thereunto by true penance, then must we continually walk after Christ, bearing our cross, and increasing in his grace by good works; and so doing, proceed, go forward, and increase in our justification, according to the saying of St. John, He that is just, let him be more justified. For as the grace of God, and the gifts thereof, that is to say, faith,

repentance, dread, hope, charity, with other fruits of the Holy Ghost, do increase in us, so do we wax and increase in our justification.

And therefore it is plain, that not only faith, as it is a distinct virtue or gift by itself, is required to our justification, but also the other gifts of the grace of God, with a desire to do good works, proceeding of the same grace. And whereas in certain places of scripture our justification is ascribed to faith, without any further addition or mention of any other virtue or gift of God, it is to be understand of faith, in the second acception, as before is declared in the article of faith, wherein the fear of God, repentance, hope, and charity be included and comprised, all which must be joined together in our justification: so that no faith is sufficient to justification or salvation, but such a faith as worketh by charity, as is plainly expressed by St. Paul, in his Epistle to the Galatians: and that also our good works which we do, being once justified, by faith and charity, avail both to the conservation and perfection of the said virtues in us, and also to the increase and end of our justification and everlasting salvation.

Galat. v.

And although we can never be justified without these gifts of the Holy Ghost, faith, repentance, hope, charity, with desire and study to bring forth good works; yet it is to be understand, that nevertheless we be justified gratis, that is to say, freely, forasmuch as all gifts or works, whereby our justification is wrought and accomplished, come of the free mercy and grace of God, and not of our deserving: so that our pride and glory in ourselves, and our own worthiness, is utterly excluded. For we be not able of ourselves, as of ourselves, not as much as to think any good thing; but our ableness and our sufficiency is of God, which giveth us the said gifts of his own inestimable goodness, and doth also assist us with his holy Spirit, and strength us, to keep his commandments.

And further, where our keeping of them is unperfect, and even in the best men wanteth a great deal of that duty

to God which they ought and be bound to do; yet Almighty God of his mere mercy and goodness accepteth the same as a perfect fulfilling of them, for our Saviour Christ's sake, which hath fulfilled the law for us, and is the end and perfection of the law to all that truly believe in him. And so we have all gratis, that is to say, of his grace, and not of our worthiness, or any merit going before grace, but receiving all of God, as St. Paul saith, What hast thou that thou hast not received? We refer all unto his goodness and mercy, by the which we both come unto the beginning of our justification, and do proceed and go forward in the same, and finally attain the end thereof, and be brought to everlasting life, unto the which the very way appointed by Christ (whose word no man may change) is to keep and observe the commandments of God; for he saith expressly, If thou wilt enter into life, keep the commandments; that is, apply thy whole study and affection to walk in the law of God, wherein if thou persevere, thou shalt be saved. And so, after thy justification, thou shalt be glorified, according to the order of God, which St. Paul speaketh of, when he saith, *Quos justificavit, illos glorificavit.*

1 Cor. iv.

Matt. xix.

THE ARTICLE OF GOOD WORKS.

ALL preaching and learning of the word of God in Christ's church ought to tend to this end, that men may be induced, not only to know God, and to believe and trust in him, but also to honour and serve him with good works, wrought in faith and charity, and utterly to forsake the works of sin and the flesh, which whosoever do commit (except they repent and amend by penance) they shall not (as St. Paul saith) inherit the kingdom of God.

And that holy scripture goeth to this point, to persuade men to live well, and to do good works, St. Paul testifieth,

2 Tim. iii. saying unto Timothy, All scripture, written by the inspiration of God, is profitable to teach, to reprove, to correct, to instruct, that the servant of God may be perfect, and made apt unto every good work. And whereas we speak of good works, it is to be understand, that we mean not only of outward corporal acts and deeds, but also and rather of all inward spiritual works, motions, and desires, as the love and fear of God, joy in God, godly meditations and thoughts, patience, humility, and such like. And also it is to be understand, that by good works we mean not the superstitious works of men's own invention, which be not commanded of God, nor approved by his word, in which kind of works many Christian men, and specially of them that were lately called religious, (as monks, friars, nuns, and such other,) have in times past put their great trust and confidence: nor yet we mean not of such moral acts as be done by the power of reason and natural will of man, without faith in Christ, which albeit of their own kind they be good, and by the law and light of nature man is taught to do them, and God also many times doth temporally reward men for doing the same, yet they be not meritorious, nor available to the attaining of everlasting life, when they be not done in the faith of Christ, and therefore be not accounted among the good works whereof we do here entreat: but we speak of such outward and inward works as God hath prepared for us to walk in, and be done in the faith of Christ, for love and respect to God, and cannot be brought forth only by man's power, but he must be prevented and holpen thereto by a special grace.

And these works be of two sorts: for some be such as men truly justified, and so continuing, do work in charity of a pure heart, and a good conscience, and an unfeigned faith: which works, although they be of themselves unworthy, unperfect, and unsufficient; yet forasmuch as they be done in the faith of Christ, and by the virtue and merits of his passion, their unperfectness is supplied; the merciful goodness of God accepteth them, as an observation and

fulfilling of his law, and they be the very service of God, and be meritorious towards the attaining of everlasting life. And these be called the works and fruits of righteousness.

Other works there be, which be not so perfect as these, and yet they be done by the grace of God in faith and good affection of heart towards God, as those be which men that have been in deadly sin, and by grace turn to God, do work and bring forth upon respect and remorse that they have for their offences done against God. And these may be called properly the works of penance. As for example, when a sinner, hearing or remembering the law of God, is moved by grace to be contrite and sorry for his offences, and beginneth to lament his estate, and to fall to prayer, and other good deeds, seeking to avoid the indignation of God, and to be reconciled into his favour: these works come of grace; but yet this man is not to be accounted a justified man, but he is yet in seeking remission of his sins and his justification, which the anguish of his own conscience telleth him that he yet wanteth; but he is in a good way, and by these means doth enter into justification: and if he do proceed, and with hearty devotion seek for further grace, he shall be assured of remission of his sins, and attain his justification, and so be made able and meet to walk in the very pure service of God with a clean conscience, and to bring forth the foresaid works of righteousness in Christ, which he cannot do afore he be justified.

And that such works of penance as we have spoken of be required to the attaining of remission of sins and justification, it is very evident and plain by scripture; as when our Saviour Christ saith, Be penitent, and believe the gospel; that is to say, First be contrite, and knowledge your sins, and then receive the glad tidings of remission of your sins. And St. John Baptist preached penance, and made a way unto Christ, and taught men which came unto him what they should do to come unto Christ, and to have re- Mark i.

mission of sins by him, as it is written in the third chapter of Luke: and specially that they which be once christened, and afterward fall from the grace of God by mortal sin, cannot recover their justification without penance, it is plain by the saying of St. Peter unto Simon Magus, where
Acts viii. he saith, Do penance for this thy wickedness, and pray God, if peradventure this thought of thy heart may be forgiven unto thee.

And truly this way and form of doctrine is to be observed, which is the very trade of scripture, wherein men be taught first to leave sins, and to return by works of penance unto God, and that then they shall receive remission of sins and justification. And although such works of penance be required in us towards the attaining of remission of sins and justification, yet the same justification and remission of sins is the free gift of God, and conferred unto us gratis, that is to say, of the grace of God, whereby we doing such things, and having such motions and works of penance, be prepared and made more apt to receive further grace of remission of our sins and justification.

And it is not inconvenient that such things should through grace be done by us first, and yet it should be said that we receive the said gift freely. For Christ saith
Rev xxii in the Revelation of St. John, *Qui sitit, veniat, et qui vult, accipiat aquam vitæ gratis;* He that is thirsty, let him come, and he that will, let him take the water of life freely. Where he affirmeth this gift of God to be freely given and conferred, and yet there is required some labour before, as to have a will and desire to come, which coming cannot be without arising by faith and penance, and proceeding in the same, and so to take the water of life, that is to say, justification, through our Saviour Christ, which, once received in baptism, or after baptism being recovered by penance, although man daily do offend and fall into divers venial sins, by reason of his infirmity and weakness, and therefore hath need of continual and daily repentance, yet as long as he consenteth not to deadly sin, he leeseth not

the state of his justification, but remaineth still the child of God: and being in that state, hath power, by God's grace dwelling in him, to do such works as by acceptation of God through Christ be counted works of righteousness, and do serve for the preservation and increase of his farther justification, and be appointed by God's most gracious promise to have everlasting reward in heaven. Which both inward and outward works be not only the declaring of our faith and confidence in God, and of the grace which we have received, but also a continual exercise, nourishment, preservation, increase, and perfection of the same. For if we should not, after that we have professed Christ, apply our will to work well, according to our said profession, then should we fall from the grace of God and the estate of righteousness and justification which we were once set in, and become again the servants of sin. And as St. Peter saith, We should be in worse case than we were before we received the knowledge of Christ. 2 Pet. ii.

And that we increase in grace by working in the grace of God once received, it appeareth by the word of our Saviour Christ, where he saith, *Omni habenti dabitur, et abundabit;* meaning thereby, that whosoever useth well the grace of God which is offered unto him already, he shall have more, and wax plentiful in grace. Wherefore as we continue and persevere in good works, so more and more we go forward and proceed in our justification, and in increasing the same; whereunto St. Peter exhorteth us, saying, Fall not from the sure estate wherein ye be set, but increase and grow in grace, and in the knowledge of our Lord and Saviour Jesu Christ. 2 Pet. iii.

And to ascribe this dignity unto good works, it is no derogation to the grace of God: forasmuch as it is to be confessed that all good works come of the grace of God. And our merits, as St. Augustine saith, be but the gifts of God; and so in ourselves we may not glory, nor look back on our own worthiness or dignity, which is naught as of ourselves, but of the only acceptation of God's mercy. And

Phil. iii. therefore we must, as St. Paul saith, extend ourselves to that which is afore us, to the reward of the heavenly calling which is in Christ, and still proceed in good works, knowing ourselves to be evermore greater debtors to God for his grace. And when we have done all which we be Luke xvii. bidden do, the scripture teacheth us to say that we be unprofitable servants, because that whatsoever we have done it is but our duty, nor we have done nothing but that we have received of his gift to do, and that to our profit, and not to his. But yet must we take heed, that seeing we have received the grace of God, we be not found unprofitable servants in this wise, that is to say, idle servants, Matt. xxv. to whom it shall be said, Cast out the unprofitable servants into the outward darkness, where shall be weeping and 2 Cor. vi. gnashing of teeth. And St. Paul also exhorteth, saying, Receive not the grace of God in vain; that is to say, Work well: for the grace of God is given you to that intent; and to that end we are redeemed by Christ, and delivered from the thraldom of sin and captivity of the Devil, that Luke i. we should serve God, as Zachary saith, in holiness and righteousness afore him all our life. And in another place Titus ii. St. Paul saith, The grace of God hath appeared to bring salvation unto all men, teaching us, that we, renouncing all ungodliness and worldly desires, should live in this present world soberly, justly, and devoutly, looking for the blessed hope and appearance of the glory of the great God, and our Saviour Jesu Christ, which gave himself for us, to redeem us from all wickedness, and to cleanse unto himself a special people, which should be studious followers of good works. In which godly sentence of St. Paul, besides other great plenty of fruitful learning and edifying, he toucheth in three words all the good works of a true Christian man, where he saith, *soberly*, *justly*, and *devoutly*. For in this word *soberly* he comprehendeth all abstinence and temperance, and our duty touching our body: and in saying *justly*, he containeth all works of charity towards our neighbour, with due obedience to our princes, heads,

and governors: and in this word *devoutly*, he concludeth all our works spiritual, which be done immediately unto God, as prayer, thinking of God, desiring of his glory, &c.

And unto all these works ought we most diligently, with all labour and care, to apply our will for these effects and ends, that is to say, the glory of God, the profit of our neighbour, and our own merit, that we may shew ourselves thankful servants to our Saviour Jesu Christ, and to be the very people of God, and that he may be glorified in us; that his church may be edified by our example; that we may avoid falling into temptation and sin; that we may scape the scourge of God; that the grace of God and the gifts thereof may increase and be made perfect in us; that we may make our election stable and sure; that we may attain everlasting life, being found fruitful in the day of judgment, where every man shall receive according to his works. Matt. xxv.

OF PRAYER FOR SOULS DEPARTED.

FORASMUCH as due order of charity requireth, and the Book of Maccabees and divers ancient doctors plainly shew, that it is a very good and charitable deed to pray for souls departed; and forasmuch as such usage hath continued in the church so many years, even from the beginning, men ought to judge and think the same to be well and profitably done. And truly it standeth with the very order of charity, a Christian man to pray for another, both quick and dead, and to commend one another in their prayers to God's mercy, and to cause other to pray for them also, as well in masses and exequies, as at other times, and to give alms for them, according to the usage of the church and ancient opinion of the old fathers; trusting that these things do not only profit and avail them, but also declare us to be charitable folk, because we have mind

and desire to profit them, which, notwithstanding they be departed this present life, yet remain they still members of the same mystical body of Christ whereunto we pertain.

And here is specially to be noted, that it is not in the power or knowledge of any man to limit and dispense how much, and in what space of time, or to what person particularly the said masses, exequies, and suffrages do profit and avail: therefore charity requireth that whosoever causeth any such masses, exequies, or suffrages to be done, should yet (though their intent be more for one than for another) cause them also to be done for the universal congregation of Christian people, quick and dead; for that power and knowledge afore rehearsed pertaineth only unto God, which alone knoweth the measures and times of his own judgment and mercies.

Furthermore, because the place where the souls remain, the name thereof, the state and condition which they be in, be to us uncertain, therefore these, with all other such things, must also be left to Almighty God, unto whose mercy it is meet and convenient for us to commend them, trusting that God accepteth our prayers for them; reserving the rest wholly to God, unto whom is known their estate and condition; and not we to take upon us, neither in the one part ne yet in the other, to give any fond and temerarious judgment in so high things so far passing our knowledge.

Finally, it is much necessary that all such abuses as heretofore have been brought in by supporters and maintainers of the papacy of Rome, and their complices, concerning this matter, be clearly put away; and that we therefore abstain from the name of purgatory, and no more dispute or reason thereof. Under colour of which have been advanced many fond and great abuses, to make men believe that through the bishop of Rome's pardons souls might clearly be delivered out of it, and released out of the bondage of sin; and that masses said at Scala cœli,

and other prescribed places, phantasied by men, did there in those places more profit the souls than in another; and also that a prescribed number of prayers sooner than other (though as devoutly said) should further their petition sooner, yea specially if they were said before one image more than another which they phantasied. All these, and such like abuses, be necessary utterly to be abolished and extinguished.

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